. . . THE UNITED CHURCH Observer

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OF RELIGION

oto by Dr. Allen Knight

Jamba and her stepmother provide a serene and winsome study of a modern African madonna and child. Our Mission in Angola is celebrating its 75th Anniversary.

The Close of a Chapter

REV. GEORGE NICHOLSON, formerly of Dunoon, Scotland

Scottish Export

This is my final letter from Scotland. It is the close of another chapter. After some years as Scottish correspondent to **The United Church Observer** I relinquish the task. I have not been fired. I cannot write a Scottish Letter because I have left Scotland Yes, I am an export. I have gone West. I have crossed the Atlantic. That is the destiny of most Scots. Our chief export has always been men. My farewell has been said to the Bens and Glens of bonnie Argyll. I keep thinking of the story told of the great Lexicographer, Dr. Johnson. (Of course I should keep this to myself, but Scots have a guid conceit of themselves.) Asked to define "oats" he said "That which is given in England to horses and in Scotland to men." The reply was made "And where would you find such horses and where would you find such men!"

Argyll is situated on the eastern edge of the Atlantic. I am now located at Montank, which is on the extreme western fringe of the Atlantic. So that on a day when the "homeland" gives a bigger pull than usual, I can sit at Montank Lighthouse and look away into the east, but so far the demands of American Church life and the fever of its organizations have invaded that time which I used for reflection and the translation of the fever of this "upside down" world into eternal verities. As an antidote I've been reading Samuel Rutherford, who languished in Aberdeen jail in "thrang" times. He speaks of this "stepmother world . . . believe me this world is but the dross, the refuse, the scum . . . the movables and not the heritage . . . a hard bone casten to dogs . . . whereupon they break their teeth rather than satisfy their appetites." Samuel in jail was perhaps more in the way of meditation than I am, foot-loose, in America.

I Heard "Billy"

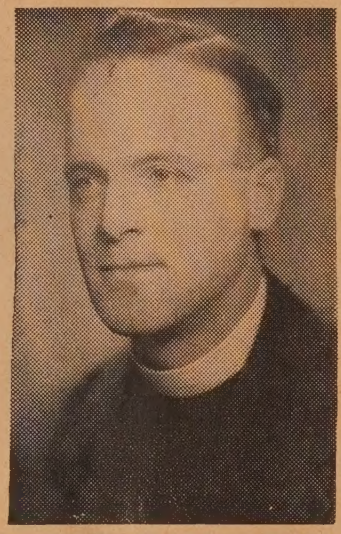
Before I left I had time to look in to the Kelvin Hall and hear Billy. He had just begun his campaign and its success was assured before he started. His terrific build-up (the genius of American contribution) and his machine-gun, non-stop utterance was as mighty as Samson or Shamgar in action. It was new and powerful in Scotland. The atmosphere was created and people went there prepared and ready to be converted. Nothing like it has happened on this scale since Moody and Sankey. The time was right and the place!

There is a place for fast talking and there is a time for silence. I have clamped down on the American radio. It is like the Niagara torrent. It sweeps on and on. Not only radio but Conferences. I have attended a World Affairs or Foreign Mission Conference. For five hours there was a spate of words. Estimating 100 words to the minute, I reckon we must have let loose 30,000 words that afternoon. The only respite was the favourite pastime on this side of the water —food! Let me not say I am complaining. The meal was the happiest time of the day. It was a rest by a lush oasis. Not only Conferences but Presbytery scares me. The Fathers and Brethren are word-perfect, organizationally-expert, legally accurate. I longed for someone who in the name of God could make a nice happy mistake. Off the floor and around the board here are the jolliest of men and the kindliest of brethren. Of course as a reporter and incomer I overstate the case in presenting the antithesis.

This very old part of the New World is much after my own heart. The Church in this village goes back over 300 years. My own Church has a whale on the steeple and not the traditional weather-cock. Already I have been visiting in my parish. Am I correct when I say it is much easier to speak quickly about God in the homes here? In three houses this week we dived almost at once beneath the surface of social greetings and came to grips with vital things. Is it that people speak more easily here about the deep things of the Spirit? or is there a real questing for Reality being expressed in a big way this side of the Atlantic? Only time will give me an answer.

Meantime this is to say a fond farewell to Canadian readers and friends as Scottish Correspondent. Positively the last! I've seen that expression on a shop window when a closing sale has been announced. And yet up comes the same shop to announce a change of owner. It may well be that I may still be able to keep a link with **The Observer**, which I have also grown to love in my labour of love.

Rev. W. G. Berry, Associate Secretary Evangelism and Social Service, appointed Director of Evangelistic Mission.



Rev. Geo. Birtch, minister of Melrose Church, Hamilton, Ont., was named Chairman of the Committee on the National Evangelistic Mission.

Campaign Director Appointed

Plans Made for Evangelistic Mission

Rev. W. G. Berry, Associate Secretary of the Board of Evangelism and Social Service, has been appointed Director of the National Evangelistic Mission. The appointment was made by the General Council Committee charged with the launching of the campaign. He will continue with his work as Associate Secretary of the Board of Evangelism and Social Service and commencing October 1st will be released by that Board on a part-time basis to give two-thirds of his time to the organization of the work of the Mission. It is expected he will give full-time to the Mission from May 1st, 1956, onward.

The Chairman of the Committee on the National Evangelistic Mission is Rev. George Birtch, minister of Melrose Church, Hamilton, Ontario. Honorary Chairmen include Dr. Andrew Stuart, President University of Alberta; Dr. A. E. Kerr, President of Dalhousie University; Mr. Justice Treleaven, Hamilton, and Mrs. Jean Newman, Alderman of the City of Toronto.

Mrs. James Laughland, Guelph, and Magistrate Groom of Tillsonburg are Vice-Chairmen.

A Three-Fold Plan

The Mission is now in its first preparatory stage, which includes three kinds of Missions aimed at deepening the spiritual life in local congregations. It will begin at the centre of congregational life and reach out to the circumference. These plans will be organized at the presbytery level by special Presbytery committees consisting of representatives from Home Missions, Christian Ed tion, Evangelism and Sc Service, Overseas Missi Dominion Council of the Wom Association and the Woma Missionary Society.

Missions

To Ministers. Every Presby throughout the Church is be asked to arrange for Missions Ministers. These may take form of one, two or three- retreats. Many Presbyteries h already made plans for such sions, some of which are to t place this September. It expected that most will culmin in solemn services of reconse tion in which the ministers of Church will reaffirm their ordi tion vows.

To Church Workers. Pres teries have been asked to arra for Missions to Church Work chiefly for members of the Offi Boards of Churches, these to held in Presbyteries as a whole in local areas. It is hoped th attending will go back to th local charges with determinat to give the vision of the Miss to all. These Missions will a culminate in acts of rededicati to the particular work for wh they are responsible. Elders, a Stewards, those leading in me and women's groups, and gro leaders in Christian Education w be invited to attend. Many Pr byteries are arranging for week's Mission with one night each department of the Churc work to be considered, such as night for elders, one for stewar leaders of men's and wome groups, closing at the end of t week with a mass meeting for t purpose of the final dedicati service.

To Church Members. The m challenging part of the period preparation will be the Missio to Members, when the 875,0 members of The United Chur of Canada will be asked to atte special Missions, each to culmina in an act of reaffirmation Church members' vows and loyalty to Jesus Christ as Savio and Lord.

Publicity

Much publicity and promoti work will be necessary if t period of preparation is to ha the success that will lead t Church forward to challenge t whole country with the Gospel Christ.

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OREA—Seven Years After

ort of a Recent Visit

ID H. GALLAGHER, Secretary Board of Overseas Missions

went back to Korea and Japan an absence of seven years, I found Korea changed. War left its mark on the country physically and spiritually. e buildings are gone; others in ruin. But despite divisions ographical, ideological, poli-, and even in the Church—e is still limitless opportunity erve in the name of Jesus st.

r. Ernest E. Long, Secretary eneral Council, accompanied We had the opportunity of ng the work of rehabilitation the Reconstruction agencies, h are hard pressed to cope the present needs. Thirty-thousand housing units have erected, eight thousand more planned, but make-shift ters still house the throngs of gees who were left destitute. erials and funds will be needed many months to come, before physical appearance of Korea rought back to normal.

ducation is an important phase ehabilitation. It is estimated one-third of the elementary one-half of the secondary ool teachers have to be aced. Three-fourths of the dings were destroyed. How-, there have been a thousand ol projects promoted, texts e been printed, and it is esti-ed that eight-nine per cent. of children are now in school. versities are struggling to ore buildings, and there is no of students seeking higher cation. This is true of those which the United Church is ciated — Ewha, Chosen and erance Medical, as well as Han Theological Seminary.

ndustries—many of them, have restored and others estab-ed to improve the economic dition of the people. Bitumin-coal was available in the north-east, but now a seam of harder coal in the south is being mined. Technicians, administrators, and teachers of mining methods are assisting the government corporation, which controls eighty per cent. of the mines.

Basic food is essential. In the Orient this means rice. Irrigation schemes, with pumps, diversions and dams are also furthered by UNKRA. Seventy-six projects have proved successful, and two hundred more are contemplated. This programme has need of three million dollars worth of material and equipment, but it trebles the crop.

Churches Give Aid

The Churches of Korea and other lands, including The United Church of Canada, play a prominent part in aiding the hundreds of industries of a smaller nature that have been established to help the people help themselves. These include printing, book-binding, sewing centres, oil presses, chicken farms and others. Social workers supported by Overseas Churches are rendering valiant service in community centres and among widows, orphans and amputees.

Religion is more than words—it is applied Christianity.

Chatting about the work in Hokkaido, Japan, are, left to right: Rev. David H. Gallagher, D.D., Secretary Board of Overseas Missions; Mr. Lloyd Graham, Social Worker; Rev. Frank Carey, Corresponding Secretary for the Mission; Rev. Donald Clugston and Rev. Donald Orth, both serving Hokkaido, northernmost Island of Japan.

Dr. Long and I met with various Church leaders and workers serving with co-operative agencies. We met with representatives of the Presbyterian Church in Korea, the Presbyterian Church in the Republic of Korea, the Methodist Mission, the Presbyterian Missions from the United States, Australian Presbyterians, the Christian Radio, the Han Kuk Seminary, Severance Medical, Ewha and Chosen Universities, the National Christian Council, the Korea Christian Education Council, the Christian Literature Society, the Bible Society, Church World Service, the United Nations agencies, as well as with our own missionaries. We preached and spoke to various groups, visited numerous projects and institutions and were guests for a meal in several Korean homes. (Dr. Long proved adept with chop-sticks.)

In the brief time we were there we had opportunity to study the progress of restoring normal conditions among the war-weary but courageous people. Our missionaries are making a most worthy contribution. We must strengthen their hand.

In Japan

The Boards serving with the Church of Christ in Japan were in session at annual meeting, so we had the privilege of addressing some five hundred missionaries. The gathering was in Yumoto, a small city in a rural valley white with cherry blossoms. We saw the International Christian University at Mitake near Tokyo and various social service and Church training centres striving to meet the needs of the Japanese people and win them for Christ.

Dr. Long returned to Canada before me. I visited the Kwansei Gakuin University, the Canadian Academy at Kobe, the social centres at Oiso, Yokosuka and Tokyo, and a few colleges in the area of the capital city. Also I went for a few days to Hokkaido, northernmost island of Japan, with a climate much like Canada, and a land much like Ontario with people living on their farms rather than in villages. We held Sunday services, and I saw the work being done by our Canadian missionaries with the new emphasis on evangelism and the training of indigenous leaders in social, educational and Church work.

The Church in Korea

EMMA M. PALETHORPE,
Pusan, Korea

High on every mountain side and down the city streets in Pusan may be seen the spires or towers or crosses of Churches. The newcomer's first impression usually is that there are too many of them. But every Sunday morning each is crowded to the doors with a congregation, of which many members are refugees. These refugees have tended to stick together, those from one area forming a congregation, seeking the familiar in the midst of the strangeness of their new surroundings.

To the Korean Christian the Church is central. In one of Pusan's recent fires a thousand families lost their homes and four Churches were burned. In at least one case over half the members of the congregation were burned out, losing all their possessions as well as their homes, but none seems to be half as concerned over that as over the loss of the Church, and they immediately started to plan for a new one, before making provision for their own housing.

The Churches erected in the early days of refugeeing, in 1952, were very crude, entirely unfinished in the inside, and the only floor the hard-packed earth. Even they, however, were superior to the average family's living accommodation, as illustrated by the typical "kitchen," out of doors because there is no room for a fire indoors—a small sack of rice, a basket scoop for winnowing it, and the fire made from twigs for cooking it—the only arrangement many a family has, even today, and most of them under much more congested conditions.

However, though the majority of the members of the refugee Churches are still living in box

(*Continued on page* 21)

pical Korean kitchen—outdoors, because there is no room for a fire inside.

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NEW JOURNAL OF THEOLOGY

A new journal of theology known as *The Canadian Journal of Theology* to be issued quarterly has recently made its bow to the Canadian public. Dean J. S. Thomson, D.D., of McGill University, Montreal, is the Chairman of the Board of Directors. It is broad based on an editorial board made up of theologians representing all areas of religious affiliation.

The first issue has articles by Gerald R. Cragg, R. B. Y. Scott, A. S. Dewdney, T. R. Millman, Hilda Neatby, F. W. Dillistone, George Johnston, W. O. Fennell, J. R. Guthrie, Eugene R. Fairweather, J. Line. They are scholarly articles, but for the most part are done in language that can be easily understood by any thoughtful reader.

This magazine fills a gap in religious publications in Canada and merits the support of all who wish to keep abreast of theological and educational thought as interpreted by Canadian scholars.

WHAT DO YOU THINK?

At the recent meeting of the Executive of the General Council, permission was given to a committee that had been appointed by the Sub-Executive, to purchase a new site for the headquarters of The United Church of Canada at an approximate cost of $250,000. Since then a property on which to erect a proposed new building has been secured.

The need for more space in the Church headquarters is admitted by everybody acquainted with the situation. There is plenty of property adjacent to the present headquarters for a new building. It was bought by The United Church Publishing House in anticipation of just such an expansion as that now contemplated.

The Executive on the advice of the Sub-Executive's committee decided against the present location. Only one reason was given —a great Church like the United Church should have a more "worthy" location.

The proposal to erect a new building on a new site should be given full and complete study from every angle before the Church takes final action. Certainly the decision made by the recent meeting of the Executive was arrived at with all too little informed discussion. The whole Church should be consulted, for the whole Church is involved. The money spent for the new site was contributed by members and adherents of the Church. Church money must be spent with a due sense of responsibility and stewardship. There are many other considerations besides the monetary ones that must be taken into account. It is much better as recent experience has demonstrated to have proposed legislation thoroughly discussed before the event than to run into trouble and opposition afterwards.

INCREASE IN MEMBERSHIP

The figures on Church membership in the United Church for 1954 have just been compiled. They show that the number of new members received into full communion last year totalled 38,196, the greatest number since Union. During the past three years the figures are as follows: 1952, 33,386; 1953, 35,012; 1954, 38,196.

This is a commendable record and reflects a growing interest in the Church and her message of salvation. But it doesn't just happen that this large number are won to Jesus Christ. It is the result of consistent pastoral work, and of evangelistic meetings organized and carried through by the local clergy in many centres.

This achievement, however, involves a heavy responsibility. The Church's task is not completed when she has won a new convert to Jesus Christ. He must be nurtured, trained and integrated into the organized Christian fellowship. This is a responsibility not for the minister alone but as well for those who are older in the faith—for every member of the local congregation.

There is no accurate proof as to the nature of the congregations from which the greater part of the accessions came. We are fairly certain, however, that they came from family Churches in residential areas. How many, if any, came into fellowship with Jesus Christ from the crowded areas of downtown cities is a question to which the Church should address herself. Writing in the April 20th issue of *The Christian Century* from London, Edgar Brown shows what happens when the Church neglects the crowded areas.

"As to congregations," he says, "it has been calculated that in Great Britain as a whole perhaps ten per cent. of the people go to Church. But on London's east side no more than one per cent. ever do so. Last Sunday, my unpaid colleague and I preached in three different Churches in our borough. The attendances were twelve persons in the morning, twenty-three in the afternoon, and seven in the evening. Of course this is not entirely typical, but it is far too fairly representative. A congregation of 100 is qui exceptional in these parts."

We in the United Church have much be grateful for. Still so long as the crowd downtown areas of our great cities a overlooked or at best only half-hearted ministered to, the Church is not fulfilling t Divine command to seek and to save tho who are lost.

EASING TENSIONS

The international tensions which ha kept the peoples on edge for ten years ha been notably relaxed recently. Austr received her freedom and National sove eignty. The Bandung Conference has giv the Asian and African countries a ne sense of common destiny and a new dignit Chou-En-lai, Premier of China, has agre to discuss under certain conditions a settl ment of the Formosa situation. One cris after another in South East Asia has bee passed, and the vexed Kashmir proble between Pakistan and India seems on t eve of settlement. The United States h agreed to a four-power conference on t highest level. There is evidence of a rath cautious move towards easing up on t cold war by Russian leaders. None of the may mean too much when considered alon But taken as a whole they show a trend the right direction. It may be a long tim before the two great ideological divisions modern states decide to live and let liv But certainly progress has been made.

Hesitancy and suspicion on both sid will continue for some time. Each fears t aggressive motives of the other. But continued discussion and conference there no doubt but these will melt away and the place be taken by mutual trust and good wil

It is almost incredible though that just a time when the statesmen of the worl need all our prayers and support there a still those even in responsible positions wh are a hindrance rather than a help. In a article by Bishop Sheen published in *Th Toronto Daily Star* on April 30th, th Bishop writes, "The Western world mus not go to war now with Russia. Wait unt Russia has finished its own civil war—ther are no immediate prospects of its finishing but it must be remembered that the thre conspirators against Cæsar ended i destruction."

It is a sad commentary of the kind leadership that comes from such a widel read Roman Catholic bishop. War wit Russia—certainly, but not just yet; wait while until Russia is weakened by intern political strife.

The statesmen of the Western World a moving slowly towards a better internation understanding, and if they should one da achieve it, which God grant, it will n be because of any encouragement and he received by statements such as this.

ne Work Camp in Madhya Bharat, India

, and ELINOR LEARD, India

) the glory of God and the :e of village boys, I dedicate work-shop." Rev. John Way- vas standing with Sohan, the e carpenter, in a circle of workers. Tools had been red together and blistered 3 joined in prayer at the g work session of a camp in ı nineteen volunteer workers, ired masons, and a few hostel had erected a work-shop, 32 by 32 feet, in five six-hour "If this work-shop is used spirit in which it was built," Wayling went on, "it will be to the glory of God."

ree years ago when Mr. and Wayling started their district in the Nimar Valley, they the people's need for some So it all began with a solder- on and a few tin cups. The who came to the evening ngs stayed afterwards to and paint tin mugs, and the n to sew dolls for their little They were delighted, but were all older people. The g ones had gone up to Malwa ork. To combat this exodus outh, the Waylings began ıg crafts into their hostel amme and training boys in rship through the hostel hayat in whose hands the nment was placed. Many s were learned, but still the boys reached the Sixth in school they had no desire turn to the village.

en the idea came. Why not the older village boys, per- even illiterate boys, and them a trade by which they be self-supporting leaders eir villages. At first one or ame; by the time the Work was in process, ten older e boys were in attendance. craft activities had spread the bungalow verandah, to arage, and finally to a make- building. They spread and w until it was absolutely ative to have a work-shop.

The Time-Table

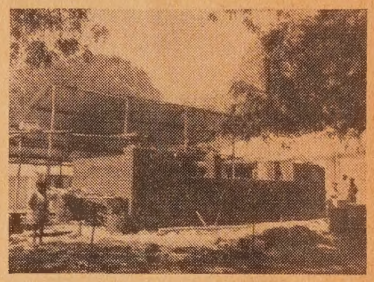
e day began with simple rs before tea and chapatis; was followed by worship n turn by a Y.M.C.A. Secre- a compounder and other bers of the group. In defer- to the Nimar Valley heat, ities were suspended until 3 when an hour of Bible Study ved tea.

Vorship and Work" was the e of this Bible Study, led by Elinor Leard. More than any single factor this study gave ing to the work project, and it out new depths in the y fellowship which emerged. with the difficulty of lan- e (some could not understand i and some spoke very little sh), and the diversity of denominations of North and ı India and two nationalities, n and Canadian, the convic- tion came through to all that we were sharing in God's creative purpose for His Church as we offered the work of our hands to Him. It was truly an offering—each member (including a mason, a nurse, a compounder, teachers, professors, students, housewives, a clerk, a motor driver, an executive secretary and ordained ministers) took leave from his regular work and paid twelve annas a day for the privilege of living and serving together. The hostel boys, too, who gathered around, caught the spirit; bricks and water were never passed with more enthusiasm. The oneness which was discovered in the worship, study and work was further expressed in the rather subdued but wholehearted participation around the camp fire in a study of "Youth in the World Church" led by Rev. Jack Lougheed, a new recruit for the Indore Christian College staff, and the singing of Indian songs, to the accompaniment of Mr. Luther's accomplished sitar playing. On one evening the group took advantage of the presence of an internationally experienced social worker, Miss Anne Black, a worker member of the group, and heard from her about the methods of doing social work.

Rev. John Wayling breaks the sod for the new work-shop, while Rev. Earl Leard and some of the Work Campers look on.

The Course

The two-year course includes two crafts. Those majoring in carpentry will learn brick-making as a minor craft, and those doing durzi work will learn weaving. Trained instructors, a durzi and a carpenter who had training at the Mission Technical School, will teach. Weaving will be studied at the government weaving factory four miles away. By bus and on foot the boys will travel to and from the factory to gain skill in weaving a type of cloth famous all over India. In the night classes they will learn Indian history, citizenship, geography, Hindi, reading and writing and arithmetic. But the chief emphasis of their course will be a training in Bible and Christian witness, so that they may return to their villages as servants of Christ, workmen that needeth not to be ashamed, living by the work of their hands. They do a month's tour of the villages with Mr. and Mrs. Wayling in order to grow accustomed to witnessing.



The Work-shop Rises in Madhya Bharat.

Through the impact of this first Work Camp the students were filled with an awe and respect for the Church. It provided a rich insight into human experience with God. The conviction grew that a Church which can show in its rank and file such people as were gathered there, is not dead or dying, but just beginning a marvellous advance of the Kingdom.

Right and Wrong

Dear Sir,—I hope you haven't been missing any of the orgy of "religious" films that Hollywood has been putting forth during the last few years. I hear there are going to be more of them in the future, so it doesn't really matter if you missed "The Robe" and "Demetrius."

The reason you shouldn't miss these is that they are so spectacularly excellent technically and so spectacularly rotten religiously. They strike one as a brilliant commentary on what is right and on what is wrong with us as a people.

I'll tell you about the movies, but everything I want to say is just as true about us all. As long as these "religious" movies are telling a story, they do fine. The colour is striking, the sound is realistic, the technical details of upper class homes of Rome are flawless, or so I have been told.

The flaws begin to enter when we get to the personal relationships. The role that women played in the scheme of things is pure Twentieth-Century Fox, not First-Century Rome. Emperors did not flirt coyly before their courts for the favours of beautiful girls, though I'll spare you the details of how the emperors of that day actually managed things. You can go look for yourself in a history book—though not perhaps in the one you used in High School.

It is when these movies get into the religious part of their stories that they really come apart at the seams. The whole gamut of sin and temptation, according to Hollywood, seems covered by the three-letter word SEX. This would probably be news to St. Paul, who likely didn't have the inside dope on life in Rome that Hollywood has. Otherwise, he would have filled his Epistle to the Romans much more with warnings against the opposite sex, and not have wasted his time talking about justification by faith.

Certainly, if we can believe Hollywood, St. Paul's theology fell on deaf ears. These muscular converts of the movies become all tongue-tied when they confess their faith. They blurt out some twaddle about "deciding to try the Good Life," or "attracted by the Law of Love," and similar inanities. Obviously none of the converts or their converters of these religious sagas was ever the intended recipient of St. Paul's Epistle to the Romans.

It makes one wonder how St. Paul could have been so misguided in composing his letters. Or perhaps it is Hollywood.

Polycarp.

Rev. Eric A. Read, N. Rhodesia

Mrs. Eric A. Read, N. Rhodesia

Mrs. M. M. Irwin, Korea

Rev. M. M. Irwin, Korea

Mrs. Hugh Becking, Angola

Rev. Hugh Becking, Angola

Mrs. M. Keith Brown, Angola

Rev. M. Keith Brown, Angola

High Points in Missions

Fifteen New Missionaries Go Overseas

T. E. F. HONEY, Associate Secretary

Not everything that happens at the annual meeting of a Board is exciting, but every Board meeting has its high points. The high point this year for the Board of Overseas Missions came on the evening of Wednesday, April 20th. A near-capacity crowd waded through drenching rain to Trinity Church, Toronto, to hear the testimony of fifteen young men and women, most of whom had become missionaries that very afternoon. Six other missionaries, appointed last year, go forward to their fields in 1955.

These young people came from New Brunswick and British Columbia, from Alberta, Saskatchewan and Ontario. New missionaries leave soon for Angola, Northern Rhodesia, India, Japan, Korea, Hong Kong and Trinidad. Here they met on the same platform to tell how God had laid His hands on them in many different ways and changed the whole course of their lives.

The four days of meetings meant steady, hard work for the Board members. They had to decide how to spend more than a million dollars which The United Church of Canada will invest this year in her world-wide enterprises. They had to thread their way through many issues of basic policy as they faced the changing conditions that are meeting us everywhere in the world.

Both the new chairman, Dr. A. B. B. Moore, President of Victoria College, and many new members of the Board proved remarkably sure-footed on what for them must have been relatively unfamiliar ground.

KOREA. Dr. E. E. Long, Secretary of the General Council, and Dr. D. H. Gallagher, Secretary of the Board, reported on their recent fact-finding visit to Korea. Without minimizing the problems faced by our missionaries there, they paid tribute to the gallant work being done by the Korean Church under the confused conditions of post-war Korea. A serious division in the ranks of the Church was the immediate concern. The Executive of General Council has decided that our Mission continue its work in association with the Presbyterian Church in the Republic of Korea.

There are more Korean ministers now than ever before, reported Dr. E. J. O. Fraser, retiring missionary from Korea. Fifteen years ago 35 to 40 Churches were under the direct care of missionaries. Now these Churches all have their own ministers.

75th Anniversary

AFRICA. Rev. F. M. Ferguson brought greetings from the Angola mission, which this year is celebrating its 75th anniversary. The mission has come a long way in the last few years, he said. They are making a special effort to raise the level of education and to share responsibility with the fast-growing African Church. They have now committed themselves to a complete wedding of the African Church and the Mission Council.

This in turn is making necessary a complete merger of the two missions which since the early days have been working together in Angola, our own and that of the Congregational Christian Churches in the U.S.A. The Board approved certain preliminary plans looking toward this merger.

Dr. George W. Carpenter of New York told the Board that The United Church of Canada has a distinct contribution to make in Africa along the line of Church unity. The frontiers which used to divide the Africans into isolated communities are breaking down. Africans must not be made to feel that they are leaving their own Christian community when they travel from one place to another.

Dr. Carpenter predicted a great burst of economic development in

Mrs. R. W. Ridley, Japan

Rev. R. W. Ridley, Japan

Mrs. Donald B. Suitor, Korea

Rev. Donald B. Suitor, Korea

a, and said that this will a greater weight of respony on us.

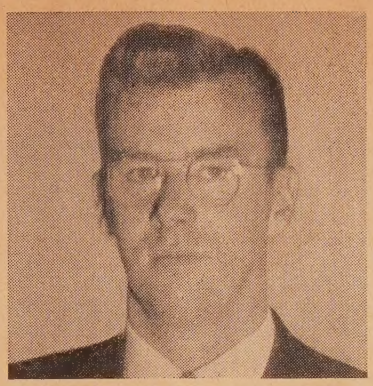
all for more workers con- to come from Northern esia, Dr. Gallagher reported. e now being invited to send nel for work in certain vil- areas beyond the Copperbelt the responsible British is short of workers.

DIA. In India our work con- to go ahead despite "a ng, insidious antagonism" e part of Hindu nationalist s, said Dr. Walter G. Ander- The focus of attention now plan for integrating our al and educational work into United Church of Northern

e details of this plan sub- d by the Indian Mission cil occasioned a long debate, took the Board into the of the whole problem of onary institutions today.

PAN. Rev. Ian McLeod told e progress of the Church of t in Japan, which is showing rkable virility despite the -war defection of certain ninations from the union had been brought about g the war. The adoption of tement of Faith last year did to consolidate the union. e is some anti-western feel- out the missionary has plenty pportunity for evangelistic within the Japanese Church. mmenting on his recent visit pan, Dr. Gallagher said he we should take a new look

Mrs. Russell Alcorn, Trinidad.



Rev. Russell Alcorn, Trinidad.

at the balance between our educational and our evangelistic work. The Board responded by authorizing the Executive to set up a commission to study our whole educational programme in all fields.

Rev. Wm. L. Burnham, Hongkong.

TRINIDAD. Trinidad is a laboratory for mutual understanding among many races, said Rev. J. W. E. Newbery. At the moment racial cleavages are deepening because of rising Indian nationalism. An expanding educational programme, a growing spirit of evangelism, a deepening sense of stewardship, and a plan for training ministers that is already paying off, constitute the four "growing points" of the Church's work.

The Board gave approval to a report presented by the Associate Secretary, of a study on the training of missionaries. When implemented, it will mean that all missionaries will receive a special course of training before proceeding to the field. At present lay missionaries are being given a one-year course in Bible and Christian doctrine, but others are going overseas with only a brief course in linguistics and a one-week period of orientation. The Board also decided to experiment for two years with psychological and aptitude tests for missionary candidates.

HOME FRONT. Turning to the home scene, the Board expressed itself on the National Evangelistic Mission in these words: "No significant reawakening of missionary concern can be expected apart from a deepened understanding of what the Church is. The Church is the fellowship of those who in Christ have been called of God to evangelize all who are outside her life. The compulsion to share the Good News of God's love rises only in the heart that has so perceived that love. . . Believing these things, we express the hope that the National Evangelistic Mission of our Church will be blessed of God, and that as our people engage in it, the global implications of evangelism will become apparent."

Three retiring missionary couples were honoured at a Board dinner in the Deer Park United Church. They were Rev. E. J. O. Fraser, D.D., and Mrs. Fraser, of Korea, Rev. H. F. Kemp, D.D., and Mrs. Kemp, of Trinidad, and Very Rev. A. A. Scott, D.D., and Mrs. Scott, of India. At the Memorial Service conducted by Very Rev. Jesse H. Arnup, D.D., tribute was paid to five missionaries who passed away during the year, including two who died on active service, Mrs. Thomas Buchanan of India and Rev. A. R. Stone of Japan.

rst Stop, Lisbon

D HONEY, Associate Secretary, l of Overseas Missions

n on my way!

obliging tail-wind gave me nforgettable three hours in n — a beautiful old-world There was time for a quick -town bus ride, a brief visit Rev. A. Pinto ("Tony") ro, the Portuguese pastor Angola, who is going to da later this month, and my contact with the products of work in Angola, whose 75th ersary we shall be celebrat- next week-end.

sat with Maria Chela on the of a double-decker bus as rode down the Avenida de rdade, Lisbon's unbelievably resque main street. She asked o remember her to all the ds she made in Canada on visit three years ago. She can erse freely in English now, ugh she didn't know a word n she first arrived in Canada. took an instant liking to the young men from Angola who met me at the airport. One Rev. Enrico Sangeve of Bail- , a graduate of Emmanuel inary in Dondi, and thus a er pupil of Rev. S. R. Collins. He is doing graduate work here. The other, Mr. Enoque Epalonga, is finishing his matriculation and studying theology at the same time.

The brief visit which I snatched with these young people helped me understand why our Angola missionaries are so fond of the Africans. There was something strangely appealing about their personality. But they are important for another reason.

REV. FLOYD HONEY,
Associate Secretary of the Board of Overseas Missions
is Touring the Mission Fields
His letters will appear from time to time on this page

ITINERARY
ANGOLA—
for the 75th Anniversary
NORTHERN RHODESIA
INDORE, India
LONDON, England

New Type of Leadership

They are the vanguard of a new type of leadership in the African Church. The time has come when better-trained leaders are a must if the Church is to develop as it should. These young people who are coming up to Lisbon for higher study represent the first step in the long climb to this objective.

You will enjoy meeting Tony Ribeiro. He speaks excellent English and will make a good ambassador from the Angola mission to Canada.

Lisbon is a fast-growing city of about a million people. By a system of one-way streets it is doing a good job of solving its traffic problem.

The city is a marble history-book. In the centre of each of its numerous squares stands a tall monument commemorating some event in Portugal's colourful past.

The soft pastel colours of the buildings which rise in steep tiers from the lower streets, the distinctive style of architecture unlike anything seen in our country, the magnificent public squares, the rusty-red roofs of new villas on sloping suburban hillsides, the picturesque fishing vessels at the dockside, and the fish-women who carry their wares through the city in baskets skilfully balanced on well-trained heads—these all combine to make one of the most interesting and inviting places I have ever visited.

Next Stop ANGOLA.

21 MISSIONARIES NEEDED

The Board of Overseas Missions requires 21 new missionaries to be appointed in 1956. These **MUST** be found. Young ministers and teachers are required and the need for doctors remains particularly urgent.

For Angola
1 minister 1 doctor
1 printer

For N. Rhodesia
2 ministers 1 social worker

For Japan
2 ministers 1 social worker

For Korea
2 educationists (1 College, and 1 high school teacher, ordained man preferred)
2 ministers (1 rural, 1 general or for student work)
1 doctor

For India
2 ministers 1 doctor
1 English teacher

For Trinidad
1 minister
1 Science specialist (teacher)
1 high school teacher

"Choose Us Out Men"

S. R. COLLINS, Angola

Emmanuel Seminary in Angola in 1930 ordained four men into the active ministry. Since then 61 others have been ordained to minister in the service of Christ in a great and growing Church. Three are no longer in the service, while five others have passed on to the fuller life beyond.

Among those who come are these:

A Rural Christian Teacher. His mother was the first among the four wives of a chief. She left her husband to follow the New Way. Her children are educated and one in particular eventually became a teacher, later being sent to the area of another tribe where he did some imaginative and constructive work of great value.

A Worker in the Gonzelo Tribe. A man, married and with two children, barely able to read, encouraged by his wife enrolled in the lowest class of the Camundongo Boarding School, and despite incredible difficulties, eventually achieved graduation from Currie Institute, giving several years of splendid service in the country of the Gonzelo tribe.

A Chief's Brother. While working in the fields of a Christian elder he was brought under the influence of the Gospel. He studied at the Mission School and encouraged and helped by Miss Read, he finally went to the Institute, from which he graduated well. He taught and did other Church service, then worked for the government, but always he was urged to get back into definite service for Christ. When the opportunity offered he gave up his position and for three years served the Church and Mission at Camundongo before being urged by the Church to undertake further training.

The Rev. Justino Pongolda wearing a graduation smile. He received his training at Emmanuel Theological Seminary, Dondi.

Son of Christian Parents. This son of active Christians was encouraged to get an education though his parents were unable to help him greatly and he had to work to earn his own school expenses. After graduation from Currie Institute, he began an unbroken period of Christian service as teacher, catechist, school inspector, regional superintendent and itinerant evangelist, and finally, although considerably above the average acceptable age, gladly yielded to the urging of his Church to prepare himself for the ordained ministry.

A Young Kuanyama Tribesman. Following a brother into Southwest Africa this young lad found a contact with the Gospel through the ministry of the Finnish Mission. Returning later he searched for a school and found one in an Angola village. The teacher later being forced to leave, his new pupil followed him, now twenty years of age, and continuing his school and Christian instruction was duly baptized. All this time he longed to get back to his own people to share with them the treasures of the Gospel. He did go and later in 1948 by wonderful leadings found his way to Dondi, where he stayed two years. He was eventually ordained a minister of the Lutheran Church. In 1954 he again came to Dondi to add to his studies with the hope of organizing definite work among his own people in co-operation with the Umbundu Church.

An Assistant Head Teacher; an Administrator in Hospital Service. These men, both doing good work in their particular fields, made the hard decision to respond to the call of their Churches to train for the ministry, went back into student life, and are separated from their families in order to prepare themselves for what they believe to be higher service for Christ.

Photo by Ormiston

Evangelizing in the Angola coastal village of Nyime among fishing contract workers. Rev. T. Tucker and Mrs. Ormiston are shown in centre. Rev. Frederico Mussili is at right, and next to Mr. Tucker, Pastor Masido Pinto.

THROUGH FOOLISHNESS TO WISDOM

JAMES D. ORMISTON,
Missao Evangélica de Camundongo, C. P. 27, Silva Porto, Angola

In a recent report survey of the training of the ministry in Africa the Protestant mission membership is estimated at 55,000 with a constituency of some 170,000. The population of Angola is 4,112,000. Seventy-five years ago three explorers for Christ set foot for the first time in Angola, Rev. W. H. Sanders, Rev. W. W. Bagster, and Mr. T. S. Miller. Before them stretching into the foothills lay the slave trails of the centuries, gleaming white sand, the way many a fearful slave had been led to his exile and death in a strange land. Now they were to lead the first ambassadors of the word of reconciliation to their destination "unknown" in the heart of a vast uncharted continent. A surly white trader, on finding that they had no interest in rum or bullets, made the remark, "Fools, they think to convert the blacks." Fifty-five thousand Evangelicals in Angola today testify to the "foolishness" that is stronger than the wisdom of men.

Four Young Husbands. These men with little more than a year in their new homes, and one particularly doing congenial and appreciated work for the Church, are studying for the ministry, seeing in it an ampler opportunity to serve the cause of Christ.

A Man of Humble Spirit. Tried in the service of Church and community, this man of loving heart and humble spirit has a quiet determination to be used of God to serve his own people in the Gospel.

All this, and good wives, too.

Such are some of the men who

Pastor Adolfo Chipeta, Chaplain, o of our leading evangelists, trained his youth to be a witch doctor, tod is a dignified African minister.

have come to us at Emmanu Seminary. Pray for them and f those already settled in the acti ministry that God will keep the in His grace and make the joyfully effective in their tr mendously urgent ministry leadership and service. Set yo prayers alongside their work the compulsion of the love Christ, praying that through the and their fellow witnesses t name of Christ may be exalt and His Word grow mightily a prevail in this Africa which c have no other hope than in H who died and rose again for h redemption; for you, too, "a witnesses of these things."

Evangelism in Angola

THEODORE L. TUCKER

Our main business in Angola Christian evangelism—the foun ing of colonies of heaven. Th evangelical concern compels us apply the gospel to the whole life. The Africans' intense des for education is an opportunity f evangelism, and in Church a school and hospital we have co siderable success to report.

Our concern must also exte to the larger aspects of life in plural society. White men al must be evangelized, and t whole of life transformed. To s that all of Angola's inhabitan are treated as persons is perha the most important task of all and the most difficult. Africa moving out of the old communi controlled life of the villages in the bewildering and imperson mechanical world of the twentie century need to be members of new community, where their wor as persons is recognized and th faith is built up. That is the ta of evangelism in Africa today.

No One Between Us

is more than four years since ed for my own notebook an ned article from **The British** ly. This piece of writing s me still. It was written by who declared himself a non- ian. There is a poignancy it, and a rebuke in it, not turned aside.

at is your feeling about a who says to you:

ant to be a Christian. I read of the great Christian class- nd even in the books, at least ces, that offend my intellect, is for me an odd and deep action that I cannot explain. d the Bible and marvel. And, y own definition, I worship: nknown god, say some of the tians in our little talking- I do not dispute it. I need a known or unknown. I am . My son died at the hour of irth; my wife died with him. is often intolerably lonely. hat is not why I need a god: not a child. . . I need a god use my nature demands it.

do not, however, need a public My Christian friends tell me there can be no such thing as olitary Christian. I wonder . . . Christians combine to hip, and my "unknown god" s me in the depths and quiet- of my own soul. He does not me when others are present, should be embarrassed if my ds said: "Let us kneel down, and up, and sing or pray to unknown god." I should rd it as a piece of spiritual sm that might drive away my —or my god.

ut the "known" God — your stian God—is a God of rela- ship, I am told, and that is rogram that calls for com- tion in congregations. As an ard sign and symbol of the g relationships, "the I-Thou l the I-You relationships" ugh worship and praise, pray think together in Churches.

ven if there was any real ence that the "I-Thou, I-You tionship" had any reality in r congregation, I do not see its gregational necessity. If the tive power of a peculiar qual- of relationship is the valid lence of the presence of your God in you, then it is operative in every relationship and the believer is primarily concerned to bear the signs of God's presence in all circumstances. You, of course, say this is exactly what you are supposed to do. The proof of the pudding . . .

You see, Christians seem to be so doggedly unaware that they are the evidence for the truth or falsity of this "doctrine" of relationship.

What is a theory suspended in mid-air? If "the faith that saves," if the "I-Thou, I-You relationship" is a creative and redeeming force in society, I can only know this if I see it working.

Till I see it working, it remains only a theory. I went to your Churches and came away empty. You did not appear to believe your own story.

The pressure of this world is against us all, more than it has been for many generations. But Christians answer our Georgian tribulations with the complacent assumptions of Victorian certainty. It is another example, to me, of the religious, egotistical materialism of the professing Christian.

If I were called upon to prefer charges against the Christians in this generation at the bower of heaven, I should accuse them of two things: unbelief and insensitiveness. People like myself are saying to you, "Sirs, we would see Jesus," and all you do is to berate us for the sins you are not tempted to commit. Many of us are religious men and many of us are lost because you passed by on the other side; many of us look longingly at Jesus and think that, like us, you leave him to be lonely. I think you endear him to us because he seems, when we read of him and talk of him, almost to look to us for company because you do not seem to want him.

The irony of it all is that once again, he seems to be ours, and not yours, and for the same reasons as before.

(Do we resent the opinions from a non-Christian? Let him finish.)

I am writing this in a small room that looks out across the chimney-pots of London. Under every roof there is a great well of loneliness, and even in the happiest of men, a little pool of unaccountable fear. Your Jesus knew that better than you do. Of the books I thumbed through most frequently, there is one that I like to read because it says to me, on his behalf, "Come unto me all ye that labor and are heavy-laden, and I will give you rest."

Last Sunday, because of something your editor said to me, I went to Church. The minister was preaching on that text. He denounced pools, drinking and divorce, and when he spoke of those of us who are outside the Churches—the sinners—he spoke with a sneering kind of pity for our wilful ignorance. So I came back to this room and read two books for a while, **Meditations on the Cross**, by a little Japanese called Kagawa, and **The Gospel According to Luke**, the Physician's Gospel.

I dozed off for a little, and in my chair I had a dream. I saw the compassionate carpenter hanging on his cross, and beside me in the crowd was a man who kept shouting, "If thou be the Son of God, come down from the cross." I turned to look at the man and his face was the face of the preacher.

And I looked again at the cross and the man hanging there was smiling down at some one. I looked where he looked—and he smiled at Mary Magdalene.

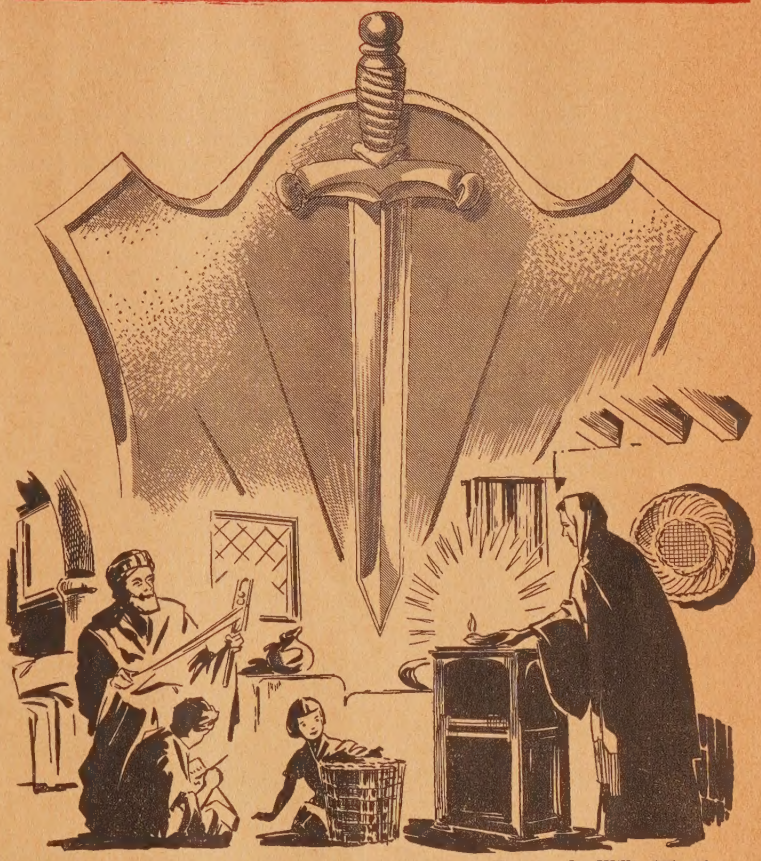
When I awoke, for a minute I could feel him here, in my room. There was no one to stand between us.

Prayer

FORGIVE, O Lord, our misunderstanding hearts and our minds filled with narrow conceptions. Forgive every sin we have done against thy spirit and our own better selves. With utter abandonment let us throw our lives away. Let us fling ourselves without hesitation or reservation into the maelstrom of sin and greed and misery around about us. May we withhold nothing from the Kingdom of God. Thus deal with us, Great Father, for our own good and for thy glory. Amen.

Thelma T. Clark

DEVOTIONS



Drawing by Willis Wheatley

"HAVE I DONE WELL—OR ILL"?

The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. (Hebrews 4: 12) A man, after he has brushed off the dust and chips of his life, will have left only the hard, clean question: was it good or was it evil? Have I done well—or ill?

(*John Steinbeck*)

Inevitable Question

"I believe that there is one story in the world, and only one, that had frightened and inspired us," writes John Steinbeck in **East of Eden**, "so that we live in a Pearl White serial of continuing thought and wonder. Humans are caught —in their lives, in their thoughts, in their hungers and ambitions, in their avarice and cruelty, and in their kindness and generosity, too —in a net of good and evil.

"I think this is the only story we have and that it occurs on all levels of feeling and intelligence. Virtue and vice were warp and woof of our first consciousness, and they will be the fabric of our last, and this despite any changes we may impose on field and river and mountain, on economy and manners.

"There is no other story. A man, after he has brushed off the dust and chips of his life, will have left only the hard, clean question: "Was it good or was it evil? Have I done well—or ill?"

Peter Gordon White

Is Our Church Built for the Tropics

J. C. MacDONALD, San Fernando, Trinidad

In advertising articles of furniture and musical instruments, firms are wont to state that their products are built for the tropics, that they have certain resistant powers and can stand up against termites and other insects, as well as elements peculiar to a tropical climate. But the phrase has an application to persons also. Without a doubt our pioneers in this Overseas Mission were peculiarly fitted for life here and speedily became part of it. This refers to both East Indians and Canadians, for they definitely identified themselves with the common people in their joys and sorrows, successes and reverses and all else. One of the early East Indian ministers served for 42 years, one of the Canadians for 44 years, and another for 37 years. Some of those following in their train have had correspondingly long terms of service.

Is our Church built for the tropics? If we consider the building materials used in their fabric, we can say we have tried to select such materials as are resistant to such things as white ants. In the course of time, however, some of the structures have surrendered to attacks, and today more solid and durable fabrics are in course of erection. This applies to our school and college buildings also, for all are part and parcel of our Christian enterprise.

Leaving the fabric and turning to the fellowship, we ask is it being built for the tropics? We have been led to adopt much of the order of worship in vogue in Canada and in other lands, and, as many of our worship services are in English, there is little or no difference between a Sunday service in Canada and one here. However, some of the emphases in preaching and in teaching differ, by virtue of the background over against which we operate. We are a minority group, being greatly outnumbered by the non-Christians. Such matters as example, influence, attitude, and understanding are of great importance. At the moment there are many persons who are well disposed toward us, have attended our schools and colleges, and occasionally worship with us. Our members must manifest a kindly relationship without compromising or surrendering anything that is distinctively Christian. Church members are invited to attend non-Christian wedding-feasts. Shall we decline the invitation, or put in an appearance and refrain from conforming to the rites and ceremonies at the same time? We are not to give offence to the believer—nor to the unbeliever.

There are certain practices in these latitudes which make the Christian life hard for young converts. In addition to non-Christian customs there are such undesirable practices as gambling, intemperance, lawlessness, and Sunday desecration. To resist the keen temptation to indulge in evil practices calls for strength of character. And our evangelistic and educational work aims at building manhood and womanhood for these western tropics. Then there is a natural inertia which tends to paralyze moral and spiritual effort, and this must be resisted. The very climate sometimes is against us. Weather, work, and worry form a powerful combination to challenge us in our upward way.

What Are We Doing?

Well, just what are we doing to build for the tropics? We have our stated services in Church buildings, in school buildings, and in halls. And we conduct open-air meetings at street corners and road junctions, at many of which the audio-visual unit is brought into play, the appeal being made to old and young alike. We emphasize home-visitation and the encouraging of family devotions. We have our groups and troops of boys and girls and young people, holding regular sessions, camps, conferences, and conventions. We have our schools, primary and secondary, in each of which pupils breathe a Christian atmosphere, and where most of the pupils come from non-Christian homes. We have our college for the equipping of young men and women for their calling as teachers, and our college for the training of young men for whole-time Christian service.

Not a small part of our current building operations consists in educating and inspiring our members and adherents to take a much larger share in the moral and financial support of our work and worship. With this end in view, many pastoral charges have adopted the duplex envelope system, and results are gratifying. The ideal of a strong, loyal, vigorous Church, with a missionary passion, is ever before us, and towards that we are building.

Rev. Harold Steed on Evangelizing work on the Angola field, with his music-maker and loud-speaker.

TROPICAL HOARFROST

JAMES D. ORMISTON, Angola

With one hand I am arranging for the decent burial of the beloved wife of one of our old faithful retainers, helper and counsellor here from the earliest days. Great is his sadness at the parting.

With the other hand I am writing of the glorious beauty of an Angola rainy season morning as the sun swings up over the umbrella trees and gilds the dewy grass, so that I am filled with longing for the sight of the hoarfrost in October in Saskatchewan.

Such are the contrasts of this life.

"All praises be to God our King" the catechists are singing as the opening song of the morning worship. Simultaneously and not inharmoniously the girls in the Domestic school (they are in their new building now) are singing the Umbundu version of "Praise to the Holiest on High," and fainter for being farthest away I hear the youngsters in the regular readin' and ritin' and 'rithmetic school singing the morning hymn. I stand in my office door and listen. Here in song is the meaning of missions. "The chief end of man is to glorify God and enjoy Him forever."

Young Man Wit the Hearing Aid

E. F. CAREY, Japan

Did I ever tell you about young man with the hearing and the most unusual baptisn ever performed?

I first heard of him and desire for baptism through young Christian school-teacher an isolated valley in the Ja Alps. The teacher had b instructing him in the faith, a at his invitation the late Rev. R. Stone and I paid a visit o November day.

The first step was a ten-m jeep ride from the teacher's ho over a very rough mountain p to the next valley. On leaving jeep we walked for an hour o the next ridge, across a vall and up on to a third ridge. H we arrived at the pioneer set ment where the young man liv

Everything we found to be i very primitive state. What hou there were were shacks witho refinement or comfort. While good deal of the land had be cleared of timber, only about acre was under cultivation. H in this pioneer community liv some twelve families who h thrown in their lot together. T history of the settlement till th had been one of back-break effort, extreme poverty and iso tion. Yet as we were told of so of their plans for the future, could not help but feel the ho that had led them there and wh sustained them in the midst their hardships.

We soon discovered that o young friend was one of leaders of the community. As shared in the difficulties a achievements of the group, it w his hope to bear witness to new-found faith by precept a example. And one of the first ste was to be baptized in this co munity where he lived.

He had been born into t family of a doctor, comfortab situated, in the town of Fuk shima. He had suffered fro impaired hearing from an ear age, which handicapped his findi employment. Nevertheless, wi his family backing he could ha found a measure of security a usefulness. Instead, to the co sternation of his family, he cho to do two things. One was throw in his lot with this ne pioneer community, and the se ond was to embrace the Christi faith. They thought him a fool both counts, but he persisted his decision. So we found h with this tiny group, in spite physical handicap and fam opposition, shedding the light Christian faith in these har surroundings.

late Rev. Alfred Stone is seen in e photograph with the young man who was baptized.

The scene of the baptism was as unusual as the man himself. We made our way to a pool in the brook that flowed near the community. There a small group of men stood by as the young man with the hearing aid knelt beside the pool. Silently they listened as the words of the baptismal service broke the quiet of the sunny afternoon. Intently they watched as I placed on him the sign of the Cross with the icy mountain water. Physically the world seemed very remote that day, in that lonely mountain valley. But in that moment the mighty hosts of Christians of all the ages and places seemed to draw very near to him, to claim him as their own and to join their witness to his.

For him it was the end of a search and the beginning of a service to God and his fellows. What more fitting place for the commitment of his life than this spot where the towering peaks led the spirit upwards, and where over the nearby hill stretched the newly-broken land of those with whom he had chosen to identify himself?

It was a simple baptism in the waters of a mountain pool and yet it seemed to us that another link was forged in the chain of love and communion by which God binds mankind to Himself.

peration Ploughshare

I SANDELL, Reg.N., Koje-Do, Korea

ive Chapters with a Prologue—and probably an Epilogue

Prologue

all began that day in May 1952, 26th to be exact. We had heard the General in command of the W. Camp at Kohyun, on the d of Koje, had been captured the prisoners, and wondered t his fate would be. On that tiful Sunday morning the Mis- jeep took me to Ha Chung, re I joined with the worshippers he little refugee Church and ed for lunch. On our return to Mission residence at Chang g Po, we were saddened by the t of hundreds of families who been evacuated from their es in the camp area. They were ng watching their belongings, ch were lying on the roadside he way from the camp to Chang g Po. Eventually they were cated to various parts of the nd, but the sight of them on the iside has stayed in my mind.

pter 1.

was transferred to Seoul along h the School of Nursing in il 1953, and spent about a year l a half there before returning the island last October. One of first things I did was to take rip around the island. I found t some of the farmers who re removed from their homes May 1952 were now returning. e P.O.W. Camp was disbanded d the U.N. forces relocated soon after the truce was signed at Pan Moon Jom. Shortly after I returned we had a visit from Dr. Smith of K.C.A.C. (Korea Civil Assistance Command). While Dr. Smith is interested in the health of Koreans, primarily, he was anxious to find out the true condition of the farmers being relocated at Ko Hyun. He asked me to make some inquiries to that end. We were just starting our new programme of Mother and Child Welfare work, which took me all over the island and gave me a very good opportunity to ferret out information. From all sources the opinion was that the farmers had been treated very unfairly when they had to leave their farms, which had been their family homes for generations. It seemed to be the consensus of opinion that it would take anywhere from five to twenty years to get the farming land back to the condition it was in before they were evacuated. In order to house the prisoners large brick barracks had been erected, and for the U.N. Forces, large cement foundations and buildings had been built. The whole irrigation scheme had been disrupted and a system of reservoirs had been started with six-inch pipes to bring running water to the various units. If the pipes had been left it would not have been so hard, but immediately the U.N. Forces left, the R.O.K. Army began removing the pipes. The farmers were given the materials from the barracks which the prisoners occupied, but the wood and roofing were the only parts which were suitable for use in building a Korean home. The farmers were faced with the problem of removing the cement and stone walls from their land before they could do any farming.

One day a young lad was admitted to the hospital, and when his father came to visit him I asked where his home was. I was told that he had no home, and upon further inquiry was informed that his small farm was used to make a road for the trucks and other vehicles. He said it was impossible for him to do anything with it, so he was not going to bother going back.

This information I sent to Dr. Smith with a plea that something be done to help them.

Chapter 2.

Operation Begins

My letter sent to Dr. Smith was shown to Mr. George Bent of CARE, who immediately became interested in the plight of the farmers. He sent word that he would be willing to send seventy ploughs and seventy farmers' tool kits if I would take the responsibility of seeing that the farmers received them. This I consented to do, and invited Mr. Bent to come, too, so that he could see for himself. Mr. Bent loaded the implements on a K.C.A.C. truck and got as far as the ferry which connects the mainland and the island, on March 22nd. In the meantime I was waiting in Chang Sung Po for him to arrive here. The engine of the ferry was out of order so they could not be brought over that day. The next day we went down to meet him and found that he had returned to Pusan taking the implements with him. It seems that they had tried to load them onto the ferry, but that they were too heavy and it was in danger of sinking. So back they went.

Chapter 3.

April 5th, 1955. Because Mr. Bent was going to Japan for a holiday and we had to go to Seoul for a Mission meeting, we were unable to do anything more for a couple of weeks. On my return I called in to see Dr. Smith and he and I together arranged to have the implements sent over in a K.C.A.K. truck as far as the ferry. In the meantime I had already contacted the head of the county here in Chang Sung Po and he had consented to send a truck from here on the day the ploughs were sent. The day decided on was Tuesday, April 5th. The truck was to leave Pusan at 8.00 a.m. and we were to be at the ferry about 1.00 p.m. Dr. Robb and I were there, also the truck, and our plan was to have the implements brought over by small boat and then taken to Ko Hyun. We waited until 5.15 but no sign of the truck. So we left a note with one of the boatmen and went back home.

Chapter 4.

April 9th, 1955. We found that the implements had actually arrived at the ferry about half an hour after we left on the evening of the 5th. The driver left them in the care of the police station and returned to Pusan. We went to carry on three of our Mother and Child Welfare clinics, staying all night at one place. Returning at noon on the 7th we saw the things transferred to this side of the ferry, left them in charge of the police, and returned to Chang Sung Po to make arrangements with the head of the county for a truck to deliver them to the farmers.

Chapter 5.

Operation Completed

After three days of negotiating we managed to get the promise of the truck and proceeded to the ferry arriving at 1.00 p.m. The implements were loaded and the Mission jeep followed the truck to Ko Hyun. There we found the representatives of 140 families waiting to receive their ploughs and other implements. It was an eager crowd of people, old and young men and women. Even more interesting to them than the sight of the gifts, was the fact that here was a foreigner who could speak Korean and who had come to help them. One dear old man, 81 years of age, took my hand and said, "I have lived a long life and this is the first time I have ever heard a westerner speak my language." The head of the district gathered them all together, lined them up by villages, and in true Oriental fashion had them bow to us. Then he talked to them for a few minutes, following which I was asked to say a few words. I told them that these things were an expression of sympathy for all that they had suffered, given by people in other

(*Continued on page* 21)

Photo by Editor

Rev. Nobuyuki Numa, Kobe, Japan, a minister of the Church of Christ in Japan, studying at Emmanuel College, Toronto, on an Overseas Mission Board Scholarship.

MOSES—The Man

Many little children have heard the story about Baby Moses, who was hidden in the bulrushes by his mother and later found by a beautiful princess, who took the baby home and loved and cared for him.

Well, Moses, you know, wasn't always a baby. He grew just as you are growing until one day he was just your size. Then he kept on growing, just as you are growing, until he became a man.

When he became a man, he was a leader of his people. He was not only a good leader but a leader for good things. He loved God and told his people about the love of God.

Then there was a time when Moses led God's people from their own home to new homes. They had to move — all of them — and Moses was to lead the way.

They were all happy to set out. Mothers packed bread and fruit—enough for each one to carry something as they set out for their new home. They travelled across the desert. Walking day after day made them all very hungry. They ate more and more food and their bundles grew smaller and smaller and their food became less and less. There were no stores on the desert. There were no people on the desert from whom they could get food. They tried to eat a little less food each day, but at last there came a day when their bundles were empty. Their food was gone!

The people were hungry. They were tired from their days of walking. The children became cross, quarrelsome, and crying. Then the grown-ups became worried, and in their anxiety, and because they were tired and hungry, too, they went to Moses and became angry with him. They blamed him for leading them away from their homes, across the desert. They somehow forgot how unhappy they had been and how glad they were to leave their old homes for new ones.

Moses was worried, too, now that his friends were angry with him, but he knew what to do. He left his people and prayed, asking God to somehow, some way send them food, and he knew God would answer his prayer, so he went back to his people and told them what he had done and asked them to be patient just a little longer because God would surely help them.

The people disbelieved Moses. How could God send them food to eat when they were in a land where there was no food? Moses told them that if only they believed then their hunger would be satisfied.

That is hard to do. When you're hungry, you're hungry, and you not only want food but you need it, and if you don't get it, well you just can't live that's all. The people knew this. Moses knew it,

(*Continued on column* 4)

CHILDREN'S PAGE

MARGARET G. WILSON

The Picnic Folk

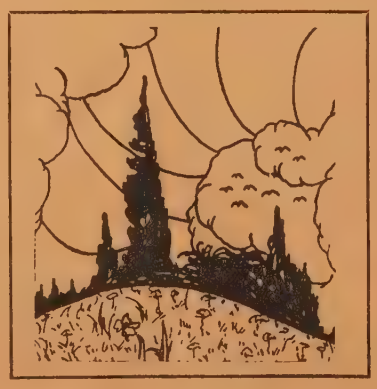
Oh, summer days are picnic days,—
You're sure to have your tea
Upon the heath, or in the park,
Or down beside the sea.

Please don't forget to tidy up
Your tins and papers, too.
For, if you leave a dirty place,
What will folk think of you?

"Such horrid people came to have
A picnic here!" they'll say.
"Why can't they clear their litter up
Before they go away?"

Phyllis Pearce in "Child Education Magazine"

THE MONTH OF JUNE



June is a very special month. It means the beginning of summer and the closing of school. It means picnics and vacationing. It has a special Father's Day and Children's Day.

It is an important month and we will want to enjoy it. However, we must remember that although there is one Sunday when we particularly remember fathers and another when we remember children, every Sunday is a special time for remembering our Heavenly Father.

That means that we must remember Him by attending Church and Sunday School every Sunday. We must go and worship Him even when on our holidays. It isn't the thing to do to go to Sunday School only on Sundays, during the summer, when we are at home, or when there are no picnics, or we have no company, or it is too rainy to go for a ride.

Just as we have a special Mother's Day and Father's Day and Children's Day so do we have a special Day for remembering God and Jesus, which is every Sunday throughout the year.

and God knew it, so that nig
God answered the prayers
Moses. Large brown birds fle
over the heads of the people. Th
flew so low they could catch the
More and more birds came a
the people caught more and mo
They had a delicious dinner th
night. It must have tasted bett
to them than your turkey
chicken dinner. The people h
all the meat they could eat, a
happy and satisfied they fell asle
for the night.

In the morning when th
awoke, the ground was cover
with thin, white cakes. "Mann
Manna!" they called, which
their language meant "What is i
What is it?" They wondered wh
it was. One picked up a cake a
tasted it. It was delicious. So
picked them up and ate until th
were satisfied. There was enou
for everybody. God was taki
care of them, and during the r
of the journey across the des
land God sent manna to the
people.

Had Moses not known abo
God's love and about praye
Moses and his people might nev
have had sufficient food to he
them travel that long, lon
journey to their new homes.

Squeezer

It was a good day to go
Beaver Lake. It was neither t
hot nor too cold. It is not a pret
lake, but it is surrounded by a
filled with interesting things.

The day Mr. Dawson took
little girl, Peggy, the edge of t
bank was very slippery, so Peg
and her daddy had to walk slow
and carefully or they surely wou
have had a cold, wet bath in t
lake. It was in the soft wet m
that Peggy saw the marks of t
raccoons' feet. The raccoons pro
ably made an early morning vi
to the lake, her father told he

Just around the bend of t
lake and higher up on the ba
Peggy found many egg shells. S
thought they were shells picnic
ers had left behind, but her dad
showed her how they were in
rounded-out hole in the dry s
and told her that they perha
were the eggs of some snake
Peggy wasn't so sure that s
wanted to meet snakes just the
so she ran back to the wate
edge. She listened to the bi
singing. She watched some fun
insects skimming along the top
the water. That was the time s
saw the frogs, too.

Mr. Dawson had brought alo
his hip rubber boots and a
and some glass jars, so out
went into the water. After so
time he captured two lively you
frogs which he popped into a
that he had partly filled with t
lake water. These were the pri
they had to take back home w
them, and these were the pri
that Peggy carried to kindergar
the next day.

(*Continued on page* 28)

iriosities of Literature

L M. LECKIE

"Eureka! Eureka!"

hen a duck takes to the water ts pond, or when a great , like the **Queen Elizabeth**, is ched into the River Clyde, to e slowly backward a short ance in the direction of Paisley, the tributary the Cart, a ain quantity of water is pushed e to make room for the new ing object, large or small. In ord, a ship or anything else swims the sea will displace a ain bulk or weight of water, its so-called Tonnage will be oned accordingly. With the hematical study of this quite ious phenomenon there is ed the name of the Sicilian himedes, who lived in the third tury B.C., and the story of his den solution of a problem le in his bath-tub in the city Syracuse. Leaping out of the er, he raced, naked and unamed down the street, shouting fully, "Eureka! Eureka!" "I e found it! I have found it!"

But it was more than the mere ervation of the water running r the rim of his tub which led this excitement. The king of ily had employed him to solve ifficult question, and it was the placement of the water in his h by his own body which led the accomplishment of his task. goldsmith had been engaged by king to make a golden crown be placed on the head of a ldess in his temple, a sufficient ss of gold being assigned to the ficer for this purpose. In due he the work was done to the nplete satisfaction of the royal ntleman; but presently, from me quarter, perhaps from the rk-shop of some rival goldith, arose a suspicion to the ect that the king's order had t been strictly obeyed, but that me silver had been used along th only a part of the gold ovided by the king. Archimedes s then appointed to ascertain ether this report of dishonesty s deserved or not; and returng from his gallop down the eet, and doubtless now clad in me suitable attire, he went to rk. First he procured a lump of ld and a lump of silver, each of e same weight as the newlyshioned diadem. Then, filling, t his bathtub, but a smaller ssel three times over, he mersed the three objects in turn this body of water, taking a reful note of the quantity of ater remaining in the basin when ch of them was lifted out. No o were the same. The gold, ough equal in weight with the lver, was of smaller bulk, and ith smaller displacement, had ft a larger quantity of water in e dish, and the crown, again qual in weight with both the gold nd the silver, had displaced more ater than the one, and less than the other. Thus it was proven that in the fashioning of the crown for the lady goddess in her shrine, a certain alloy of silver, a cheaper metal, had been used, and that the craftsman had been dishonest.

"Not all Gold that glisters"

What punishment was meted out to this worker in metals the record does not tell; but if the king, as some rebuke at least was administered to the offender, had glanced around him at the members of his court, or if he had looked out on his subjects passing by, or even into the depths of his own heart, he would have discovered that all were guilty of the same offence. At our birth we are assigned a mass of purest gold out of which to shape our lives from day to day. There is a Golden Rule to follow, there are golden opinions to be gained. There is a golden Jerusalem to which we must make our pilgrimages. There are golden stairs to be climbed, realms of gold in which we must travel, and each day some of the hours so spent that they become golden hours. There are Golden Legends with which to store the mind, likewise golden silences to be kept, and "golden sorrows" to be borne. Yet none of us has done much better than the Sicilian goldsmith, and our crown, though sometimes glistering like gold, is fashioned of even baser alloys. We have not studied with sufficient diligence to win gold medals at our examinations. We have worn cloth of shoddy instead of ordering cloth of gold. We are satisfied with hob-nailed boots instead of golden slippers. Mark Antony offered Julius Cæsar a golden crown, which he did thrice refuse, and we have filled a life-time with similar refusals.

The Death of a Heart

Nor is there perhaps any more pitiful instance of the mixing of baser metal with pure gold than was afforded by an English king of the Lancastrian dynasty. Henry the Fourth lay sleeping on his death-bed, his crown having at his own command been placed on a pillow near his head. Into the chamber comes the Prince of Wales, soon to succeed his parent in the kingly office. He gazes at the sleeping monarch and at the crown. From the pillow he lifts the royal head-gear which is soon to be his own, places it upon his head, and utters words of noble dedication of himself to the duties on which he is presently to enter.

But almost on the next page of the history book which tells of this solemn, this golden, inward coronation, the new king, as he is greeted with ardent and eager affection by his old friend John Falstaff, most loyal of all his subjects, spurns him like a dog. The king had killed a heart, the truest in his realm. The ancient Chemists tried to change their baser minerals into Gold, while an English monarch transformed his Gold to dross.

THE MUSIC MAKERS

FREDERICK J. HORWOOD

103. A June Evening at Hazeldene

Matthew Empey's general store is the shopping centre of Lanevery. There you can buy anything from a needle to an anchor: groceries, clothing, hardware, china, farm supplies, tropical fish, musical instruments, games, toys and candies, but not cigarettes or ash trays. Matt, like his father before him, thinks they are unnecessary. The only people who would buy them are strangers passing through the village. They would think the storekeeper queer, but they don't know Matt. He has five healthy musical children. He is the reeve of Lanevery and a Sunday School teacher, so he really is not queer at all. Dick Thomas was annoyed recently because he could not buy his smokes there and threatened never to buy anything else. Just imagine, and Dick is only fifteen!

"Never heard of anything so crazy in my life," said Dick one evening to Ivor Evans. "What do you people do? Send to the mail order stores in the city for cigarettes?"

"No," answered Ivor. "The fact is, we never use them."

"What do you do when your nerves get on edge at examination time?"

"They never get on edge," said Ivor. "I am sorry you don't feel at home in Lanevery, Dick. We are really not old-fashioned. We get barrels of fun out of the games we play and the music we sing and the work we do. Better come up to Hazeldene and spend the evening. It will do you good. Dad and Uncle Ted have made a tennis court west of the house. Perhaps we could have a game or two, then some music, and perhaps some of Margaret's cookies. You wouldn't turn them down, would you?"

Just then Pat Evans and Dick's sister Joanne came around the corner to go into the store.

"We are going up home, Pat," said Ivor. "Bring Joanne up with you. Where's Margaret?"

"She is practising her violin, and mother is playing the accompaniment when Diane finds it hard going. She has to play at Pollywurgy next week, so I made the cookies for her, just a round hundred! Save some for Joanne."

As the girls went into the store, Pat called Joanne's attention to a motto on the post just inside the door: "The bee that gathers honey doesn't hang around the hive."

"I suppose that means Mr. Empey doesn't want anyone hanging about who isn't a customer," commented Joanne. "Dick says he's queer. Doesn't sell cigarettes."

"Well, why should he, Joanne? No one in Lanevery would buy them. He thinks as my dad does, and the school teachers and the doctor and the minister. They say you can't live a clean life if you form bad habits. Perhaps we can help Dick to stop smoking."

"I don't think so," said Joanne. "Want to know a top secret? I tried just one the other day and rather liked it."

"Joanne, how could you? You will not do it any more, will you? You would let your teacher down dreadfully. She would never believe it of you. Come on now, I'll get two ice-cream bricks and we'll go up to the house. You must play for us. Mr. Walker says you are very musical."

"Do you suppose I could join the Music Makers, Pat?"

"I am sure you could, but you couldn't ever touch cigarettes. Suppose you write a letter tonight." Half way up the hill they met Mr. Bonar.

"Well, how are you both this lovely June evening?" he greeted them cheerfully. "I have just been to Hazeldene to see the chickens and the newest batch of little pink pigs."

"Better come back with us and we'll give you some ice-cream and cookies," said Pat.

"I'd like to very much but I have a rather private wedding at the parsonage at eight o'clock."

"Well then, send Mary up and we'll see that she gets home early," said Pat. "Did you know the Junior Choir is singing next Sunday night? Isn't it wonderful the way the people turn out to Church, Mr. Bonar?"

"Yes, it is," he replied. "Last Sunday evening there was an overflow of sixty. A fine tribute to the Music Makers of Lanevery."

"Not at all," answered Pat. "The people come because you give them such good sermons. We even talk about them at school. Joanne says they do the same in high school, too."

"Well then," continued Mr. Bonar, "suppose we each take the credit that is due. I couldn't help but do my best when you sing such inspiring music. Now I must move along. Mustn't be late for a wedding. Good-bye."

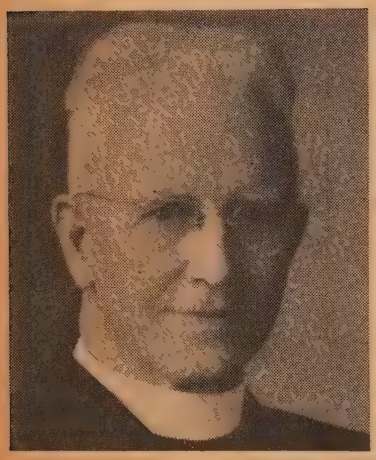
Two hours later when the moon came up and the June blossoms cast their radiant perfume across the lawn, Dick and Joanne accompanied Mary Bonar down the hill. After Mary was home Dick said, "Do you know what, Joanne? Mr. Evans seems like a sort of uncle to me. I gave him my pack of cigarettes and watched him destroy them. I hope I can keep my promise and never touch them again. Do you think I'm crazy?"

"No, I don't," answered Joanne.

(*Continued on page 28*)

Dr. W. F. Banister, June 26th

Dr. C. E. J. Cragg, June 5th



Rev. H. M. Servage, June 19th

Prof. D. M. Mathers, June 12th

TO BROADCAST

A Series of broadcasts from Kingston, Ont., will be carried over the Trans-Canada network of the CBC, 2.30-3.00, E.D.T., during the month of June. Those taking part will be Rev. C. E. J. Cragg, D.D., Professor D. M. Mathers, Rev. H. M. Servage and Rev. W. F. Banister, D.D.

Easter Services

Carleton Church, Saint John, N.B., Rev. D. C. MacKenzie, minister. The junior and senior choirs presented a sacred concert following the Palm Sunday evening service, and on Easter Sunday sang special music under the direction of Mr. Harold M. Stout. A new floodlighting system which was installed by the choir was used; a communion table runner and Bible marker matching the pulpit drape were used for the first time.

Glenmount Church, Toronto, Ontario, Rev. James H. A. Warr, minister, held special Sunday evening Lenten services on the theme "Jesus Christ as Seen by His Contemporaries."

The evenings were divided into two parts, the first a Worship service, with talks by young people; the second comprising four discussion groups held in the Church hall. Jesus Christ was discussed from the viewpoints of Samaritans, Pharisees, Publicans, and the Poor. These groups were led by three members of Session, Messrs. H. E. Graham, G. Dimson, Dr. L. E. V. Tanner, and the Supt. of the Sunday School, Mrs. A. Cochrane.

A film concluded each evening's programme, the final one being "The King of Kings."

Trinity Church, Smooth Rock Falls, Ont. Rev. A. E. Baker, the minister, received fifteen adults, several of whom were heads of families and some former Roman Catholics, into Church membership on profession of faith recently. On Good Friday nineteen young people were received into membership by confirmation. Two others were received on Palm Sunday. Of a class of twenty-one, fifteen were boys.

St. Andrew's Church, Coe Hill, Ont., Rev. L. J. Hardy, minister, held an Easter Sunrise Service, with the Y.P.U. in charge, and serving breakfast afterwards. The minister's message was an attempt to remove the superficial coverings and lay bare the true reality of Easter. The service aroused much interest in the village.

Robertson Church, Edmonton, Alberta, Rev. R. Douglas Smith, minister. There was no post-Easter let-down. On the Sunday after Easter fifty-six teen-age young people made profession of their faith and united with the Church. The congregation, which crowded every inch of the building and overflowed into Chapel and vestibules, was deeply impressed by this witness to the call of Jesus Christ and its answer through the response of these young people. Their ages ranged from 13 to 19, with the majority being in the 15-16-year group. The Communicants' Class was taught by Mrs. Ruth Glanville, Deaconess and Director of Christian Education in Robertson. Eight of the group received Baptism.

Gilroy, Sask., Church, a student charge, held a special pre-Easter Service when representatives of the Central Butte-Riverhurst Pastoral Charge congregations were present with those of Gilroy to participate in the Lord's Supper. The meditation was preached by Rev. K. A. Wotherspoon, Central Butte. The Lawson Church Choir sang, and Elders from Riverhurst and Gilroy dispensed the Sacrament.

Silver Anniversary

Rev. and Mrs. Earl A. Nichol of Cosburn United Church, Toronto, were honoured on the occasion of the twenty-fifth anniversary of their marriage, which took place in Seoul, Korea, when the congregation as well as friends from many places gathered to help them celebrate on Tuesday evening, April 19th. The Woman's Association arranged a reception in the Church Hall convened by Mrs. J. Johnson, President, Mrs. F. Livingstone, Vice-President, and Mrs. M. Eltherington. Receiving with Mr. and Mrs. Nichol were Mrs. Johnson, Mr. and Mrs. Hugh Gourley, Mr. Fred Livingstone. On behalf of the congregation and all its organizations, a silver tea and coffee service with silver tray and a purse of money were presented by Mr. Hugh Gourley, Clerk of Session, and Mr. Fred Livingstone, Recording Steward.

Rev. Earl A. Nichol and Mrs. Nichol are shown above cutting the cake at the 25th anniversary of their wedding.

Korea missionaries, some of whom attended the wedding in Seoul, Korea, were present to bring greetings and congratulations. Representing this group, Rev. W. A. Burbidge and Dr. E. J. O. Fraser presented a silver hot water pot to complete the beautiful melon design tea service.

Following the presentation two solos, appropriate to the occasion, were sung by Mrs. Robt. Plunkett, accompanied at the piano by Miss Carol Nichol.

Bow Slope Pastoral Charge, Rainier, Alta., Rev. (Miss) F. P. MacLellan, minister, despite hail storm devastation of last summer and the decision to become self-supporting, decided to make April a trial month and send a School Van out to gather up the children for Sunday School. This is costly, but the Stewards felt it should be done, and the decision was made in faith that the scheme could be financed somehow.

Communicating the Gospel

Highlights of Meeting of Board of Christian Education

FRANK P. FIDLER, Associate Secretary

Concern for the communication of the Gospel through Christian Education was the dominant note at the annual meeting of the Board of Christian Education. Dr. D. I. Forsyth pointed out the challenge posed by population increases in the following terms: "The population increases among the very young and the older adults may well create a situation that will overtax the limited resources of personnel and equipment. . . For years there has been concern about the work of the Church School."

Television and Christian Education

Miss Gertrude Patmore, the National Supervisor of the Sunday School in the Home by Mail and Air, spoke to the Board on "What Christian Education Can Do About Television." Christian Educators must face the facts. "Television is here, and it is here to stay. Not just in the United States but in Canada. We must know and understand that there is real concern, both in the United States and in

Rev. R. J. Love,
Field Secretary, B.C.

.a, to provide more adequate ous telecasts that will be ctively Christian and reach ffectively beyond the ordin- rcles of the Church member-

s Patmore declared that sion can do some things for ian Education which nothing an do. The private stations, ally, are looking for pro- mes as desperately as were stations in the early days e development of broadcast- What other group of people out so many bright, warm, esting personalities before amera as can the Churches? other group can bring so interesting visual and l materials before the public n Christian educators—with colourful youth programmes, rences, camps, rallies, and special events? Television romote leadership education. n foster better family life. It illustrate Christian living in atic and pictorial presenta- —as some programmes are doing, especially in the ed States.

his address to the Board, the erator, Rt. Rev. George Dorey, also spoke of Christian cation in terms of its respon- ity for communicating the el.

Randolph Crump Miller

ne guest and special speaker ne Board of Christian Educa- this year was Dr. Randolph np Miller, Professor of Chris- Education, the Divinity ol at Yale University, and or of several books. His nt book, **The Clue to Christian cation**, has stimulated much ght and discussion about the tionship of Theology to the stian Education task of the rch, and Dr. Miller has been of the chief consultants of Episcopal Church of the United es in the development of their curriculum for the Sunday rch Schools. In his two resses to the Board, he revealed stimulating and provocative some of the fundamental ways which the Church ought to municate the Gospel of Jesus ist through its curriculum of istian Education.

w Programme Developments

considerable share of the ntion of the Board is given, vitably, to the discussion of developments in the various -group programmes, and to the orts of leadership education, rkers' Centres, new resource erials in the audio-visual field, publications that are being ed to help Sunday School chers and leaders of all kinds Christian Education groups.

t the annual Fellowship Din- , in addition to the address by Randolph Crump Miller, vivid orts of work in various parts Canada were presented by the . Elton Davidge, Field Secretary for the Maritime Conference, Miss Betty Bone, who has been Associate Secretary in the Manitoba Conference, and is director of "Caravans" in the National Office this summer, and Rev. Beverly Oaten, principal of Five Oaks, who spoke for the Workers' Centres.

Photo by M. C. Daly

Dr. Randolph Crump Miller (Yale Divinity School), guest speaker at Board of Christian Education, and Dr. G. A. Wheable, chairman.

One session of the Board was given to the consideration of "growing edges in Christian Education." This included valuable "workshops" in which Board members from all across the Church shared with the field and national staff of the Board of Christian Education in considering such important developments as Sunday Evening Fellowship Programmes, Evangelism in Christian Education, the Relationship of the New Co-Educational Hi-C programme for older girls and boys to C.G.I.T. and Tuxis, new Ways of Helping Local Churches to train leaders in using the Sunday Church School curriculum.

Photos by Editor

Rev. C. E. Freake, Gander, Nfld., Mr. E. L. Heinrich, Davidson, Sask., Mr. G. P. Fairbairn, Winnipeg, Man., members of the Board of Christian Education.

Mrs. G. Jones, Vancouver (B.C. representative), Mrs. H. L. Nix, Edmonton (Alberta representative), Mrs. L. A. Rickey, Ottawa (Montreal and Ottawa representative), women members of the Board.

Use and Understanding of the Bible

In accordance with the resolution of the last General Council to emphasize throughout the Church the importance of Using and Understanding the Bible more effectively, the plan which has been developed by the Board of Christian Education, in consultation with representatives of other Boards and Departments of the Church, was given considerable attention.

This emphasis will be related to the national Evangelistic Mission of the Church next fall. Various helpful materials are being prepared and will be made available to congregations during the late summer and autumn. Already, in young people's groups and amongst adults in the Church, there has been a significant increase of concern for group Bible study. More than 3,000 copies of the Young People's Study Guide, "A Year With The Bible," have been used throughout the Church since last September, and a second issue of the adult resource guide, "Let the Bible Speak," has been required. These and a variety of audio-visual materials (Filmstrips and Recordings) as well as other publications for all age groups and for the family, make it possible for a more intelligent and effective use of the Bible than ever before.

Personnel

Several changes in the National and Field Staff of the Board of Christian Education were reported to the Board. In the British Columbia Conference, where Rev. Milton Little has resigned as Field Secretary to accept a call to Sixth Ave. Church in New Westminster, the Rev. Bert Love is welcomed as his successor. In Saskatchewan Conference, Rev. Jack Lambert of Unity, Sask., was greeted as successor to the Rev. Elmer Leaker, who is moving to Toronto as an officer of the Board of Publication. Rev. C. H. Ferguson of Kemptville, Ontario, will take up a new appointment as Field Secretary for the Hamilton and London Conferences on the 1st of July. Miss Lois Neilson, who has been Director of Girls' Work for the Board of Christian Education, will be succeeded on Sept. 1st by Miss Lois Boast. Miss Ruth Tilman will become Christian Education Field Worker for the Newfoundland Conference, under joint appointment of the Woman's Missionary Society and the Board of Christian Education.

Dr. G. A. Wheable, Superintendent of Schools in London, Ont., presided over the sessions of the Board of Christian Education for the first time.

"THE JOY OF THE LORD"

Impressions of the Diamond Jubilee of Christian Work, Builder Memorial Church, Mhow, 1877 - 1955

DOROTHY H. KILPATRICK, Ujjain, India

Friday, March 25th, 1955, was a day in a thousand! From early dawn the citizens of Mhow were well aware of this. Rumour ran through the bazaar:

"Something spectacular is about to take place in the Christian community. See the Church all decked out with coloured streamers! Behold the archway newly erected with a huge **'Welcome'** on it, in Sanskrit, in gold letters, no less! Look at the 'shamiana' (Assembly tent) billowing in the high winds of the courtyard. There must be a big crowd coming, for, see, the cooking vessels hired are those large affairs used at the weddings of the wealthy. Oh, look, the crowd has come already and keeps coming in motor buses, trains, trucks and private cars! They say Government officials are to be honoured in the afternoon, and at night there's to be a drama and a film-show for the public. . ."

Truly our Christian Jubilee was the talk of the hour. At the very outset, however, it had a most narrow escape. Church Council was scheduled to meet in Builder Memorial Church, Mhow, March 22nd-24th; Jubilee, March 25th; and the annual Christian convention or "mela," March 26th, 27th, 28th. Now it is a mistake to try to crib, cabin, or confine an ecclesiastical court. The Fathers and Brethren in Church Council, besides conducting all ordinary business, plunged into a detailed study of the **Plan of Integration.** This plan was the outcome of the joint efforts of the Integration Committee of Church Council and the Committee on Co-operation with the Indian Church of The United Church of Canada Mission. It had been printed in both Hindi and English and well circulated beforehand. Its content was the whole future organization of the Indian Church—the new "set-up" —the big "hand-over" of Mission to Church. Was it to be wondered at that the fathers and brethren refused to be hurried? Endless questions, answers, discussions, debates at once ensued. Every detail must be judged, savoured on the tongue, accepted or rejected. The committee of the whole just **couldn't** rise! What was to be done? The Church building was needed for the Jubilee. The fathers and brethren were to grace the occasion with their presence. It became evident that Church Council would either have to continue its sessions elsewhere on Jubilee Day, or else sit up all night! It was put to the vote and unanimously carried that nothing must interfere with the joy of the Jubilee. Church Council put on speed and actually finished at 1.30 a.m. The great day was saved!

Highlights

We have before us as we write the bright green Jubilee programme, printed at Rasalpura Press. It is two pages long and has about fourteen items. Let us reflect the highlights only.

The morning session began with Communion service, the key-note thanksgiving and rededication. Then followed four speakers on the history of Mhow, or rather the early days of Christian Missions in Mhow. In giving my small contribution, I was greatly helped by certain typed reminiscenes by Rev. Dr. J. Fraser Campbell, the earliest missionary, who arrived in Mhow July 13th, 1877. Besides this, I had lived for seven happy, valuable years (1914-1921) as a daughter in the home of Dr. and Mrs. Campbell in Ratlam. When I heard them talk of early days in Mhow, I used to marvel at the variety and intensity of their activities, the appalling discomforts in which they lived, and the very real health hazards they faced. Dr. Campbell's journeys or tours were Pauline in their extent, their statesmanship, and their continuity. Long before the days of motors, when railway lines were in the making, he went on foot, on pony-back, or in ox-carts, hundreds, indeed thousands, of rough miles. Meantime two W.M.S. missionaries had arrived.

"On February 22nd, 1879," writes Dr. Campbell, "God graciously gave me a most precious gift—Miss Forrester became my wife. Our wedding jaunt was just a continuance of my tour, from Khargone in the south to Ratlam and Jaora in the north. She went by tanga (horse-cart) or saddle, and—for these were the days of strict pardah—she had access to ladies whom I could not reach."

Dr. Campbell was a stickler for correct pronunciation and use of the Hindi language. He learned Urdu also and wrote the scripts of both these. Always from youth to age, he practised his language. As he walked or rode, he used the precious minutes. No passer-by went without a word. Perhaps he would hear a verse of Scripture or have some relevant subject discussed. Dr. Campbell taught, like his Master, "as one having authority" — the authority of experience and God-consciousness. A difficult task was given to him when he was invited to Public Discussions in Mhow bazaar, his opponents being the most able exponents of their own religions. He writes very humbly that "God so gave me the replies that I was told the result helped our work." One disputant at least "returned in 1889, a Christian, retracing his steps and announcing his conversion." The villagers round about all knew and revered him. Long years afterwards one man was asked, "Who gave us the Ten Commandments?" and promptly replied, "Padre Campbell Sahib"!

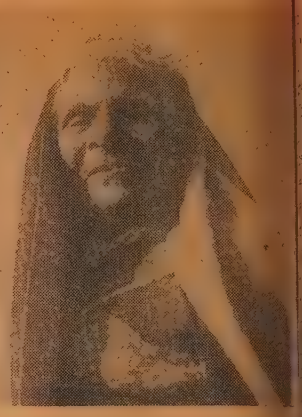
Many of our best translations of hymns are by Dr. Campbell. We sang some of them at the Jubilee. He told me that as he rode along the highways and byways he used the rhythm of his pony's feet on the path to hammer out the metre!

That Valiant Band

In reading and hearing of those days of beginnings one cannot fail to be struck by the joyous abandon with which they worked, literally "hurling their lives after their prayers." Dr. George Menzies, newly arrived in India, gave his young life near Mhow, while fighting an epidemic of plague. Norman Russell, beloved of the villages, in a few intense years, literally "burned out for God," working often in high fever. Rev. Mr. Builder after five years of service in Mhow went home ill and shortly succumbed. Many others, of both Boards were forced by failing health to retire. "Except a corn of wheat **die,** it abideth alone, but **if it die,** it bringeth forth much fruit." As I spoke to the hundreds of Christian people assembled in and about the tent, I kept seeing that valiant little band of adventurers long ago, dying that these might live. Truly, "the blood of the martyrs is the seed of the Church," the great Indian Church which is and is to be!

I was stationed in Mhow from 1922-29, but my assignment was definitely village evangelism. With Miss Jessie Weir I toured all over Nimar, the beautiful valley of the Narbada. We had then no centre among the myriad villages. Mhow was sixty-five miles away up a mountain road. I well remember how we took a Canadian delegation to see our proposed site at Mandleshwar. After listening for a long day in the car to the eloquence of two ardent ladies, Dr. Endicott returned, quoting laughingly, " My head is bloody, but unbowed! We'll have to think this through" — but at home he gave the project his unqualified support. I wish you could see Mandleshwar now with its hospital, Nurses' Residence, school, hostel, and Church-to-be. Miss Weir chose the site because of its view of a spur of the Vindhya range. She who was given to "long thoughts" and sometimes to depression, left us this lovely heritage, "I **will,**" she said, "I **will** lift up mine eyes unto the Hills."

The next two speakers were former pastors of Builder Memorial and "old boys" of Ratlam and Rasalpura, Rev. Kashiram and Rev. Jacob Masih. Both paid special tribute of love and praise



to Dr. Campbell, Dr. J. T. Taylo Rev. E. J. Drew and many other Of Mr. Drew, a man converted Mhow, who became a missiona and a chaplain of the Scottis Kirk, they said, "Use das khu muaf!" (We say, "He could g away with murder," but India h it, "To him ten murders are fo given!") In other words, th gentleman had a way with him Pastor Jacob, recalling his happ childhood, cried out to hi audience:

"None of you, not one, is bring ing up his children with th amount of love and care that thes old friends gave us. We didn't ge much book-learning. These wer famine days. But we got religio and we learned a trade. That wa when Rasalpura (Russell-Village was founded in memory of Mr Norman Russell, and hundreds o us boys benefitted. I was taugh weaving, but I wanted to be tailor, too, and learned how t run the machine. When I was ten I made a clerical collar. I said t myself, 'This collar is a ve special thing, to be worn only b the truly great.' Then I wa tempted and I wore it myself t school next day! Nobody scolde me for this great presumption. I tell you, friends, we were save **by love, guided by love, empowered by love."**

At some stage of the proceedings a sweet wee girl in whit came forward with thirty garlands to honour the old guard—fifteen "sisters" and fifteen "brothers," mostly Indian. The fragrance of jasmine and roses filled the summer air and there were songs of rejoicing, but as in Nehemiah's day, "Many of the fathers, who were ancient men that had seen the foundation of this house laid before their eyes, wept with a loud voice and many shouted aloud for joy—and the noise was heard afar off."

Tribute to Pioneers

In the afternoon Miss C. V. Baxter spoke of the early days of the School and presented a brass plaque in honour of the pioneers, Dr. and Mrs. Campbell and others.

Undoubtedly the most **dramatic** feature of the day was the Jubilee procession. At its head was carried the beautiful red and gold banner with the inscription,

"Raja Yishu Aya"—"King Jesus came"

e dates of Christian work ow—1877 to 1955. (Have oticed that we are three late in celebrating? But we ia are never hampered by nitations of Time! "What's Leave Now to dogs and Man has Forever!") Min- of the United Church of ern India in their white and scarlet stoles headed procession of some 1,200 ians. Then followed the lay- men from all walks of life, hen the women and girls, g green palm branches. d came the famous Red , gift of the Sunday School en of Canada. In it were n readers and singers whose voices through the loud- er dominated even the bazaar . The names of at least two e familiar to many readers, Andrew Lalli and Rev. nce David. Special tribute is or the quiet perfection of all arrangements to Rev. A. T. present pastor of Mhow, and yal and active session. As we l along, shopkeepers stood ention, a Christian College ut waved to me from her ay, and crowds of little en eagerly accompanied us. it not so when King Jesus to Jerusalem, also?

e climax came, I think, with reat khana or congregational r at night. 800 had accepted 50 came! India takes such s in her stride! A. T. Lall beside the microphone and perfect calm directed the edings. We were seated in lines, on matting spread on ground. If one didn't have a , there were plenty of big dried banana leaves. The food was delicious curry and rice, the service swift and orderly, checked occasionally by the voice of the director.

"Stick to your own line, Brother X. Every man at his own post."

"Be not anxious, Sisters, sitting on that bench. We'll soon make room—there's plenty of food for all."

At one point, the voice became more compelling:

"Attention, please, Everyone! Mr. and Mrs. Y have lost track of their little boy, Prakash, aged four. If he is sitting beside you, please just send him up the centre aisle."

Very soon, a wee laddie, grasping a big empty bowl, advanced beaming up the aisle to be greeted rapturously by his distracted family. Evidently hunger had banished all his small fears!

National Defence Photo

Members of the Canadian Navy, Army and Air Force will get 20,000 copies of the New Testament this year from the British and Foreign Bible Society. Conferring with senior Chaplains of the services at National Defence Headquarters in Ottawa is Rev. Dr. A. H. O'Neill, General Secretary of the organization. Left to right: Rev. I. R. Edwards, Assistant Chaplain to the Fleet (Protestant); Col. J. W. Forth, Director of Chaplain Services (Protestant); Rev. Dr. O'Neill and Squadron Leader E. D. Stuart, Assistant Director of Religious Administration RCAF (Protestant).

The Changed Face

Lastly, let me try to sum up impressions of the changed face of things, then and now.

In 1877, the great desire of Dr. Campbell and his colleagues was for converts to the faith, to be the nucleus of the Indian Church. Today in 1955, we no longer aim at expansion, but are trying to deepen the spiritual life and experience of the Church, and to train its youth for leadership. They must increase, we decrease. In 1877, Christianity and Christ were practically unknown. It was difficult to gain an entrance for Christian thought. Now in 1955 Indian thought and Indian society are permeated with the teachings and the spirit of Jesus. Yes, hundreds of graduates have gone out from Christian schools and colleges imbued with His Ideals and in some measure with His spirit and power. Then in 1877, the full burden of back-breaking responsibility was on the lone foreign missionary. Now in 1955 we have an Indian-led Church. One of the elders of Mhow greeted me joyously:

"Oh, Miss Sahib, do you remember what fun we used to have at Christmas? You had us all running races, and I got a prize! Now, you know, we have a whole week's celebration, but **it's the same spirit!** I just had to tell you! **It's the same spirit."**

For the joy of this great gathering, for the love and unity manifest in congregation and community, "now thank we all our God!"

"Jai, Prabhu Yishu; Jai
Adhiraja!"
Praise, Lord Jesus; Victory,
King of Kings!

PLAGIARISM

A. N. HOLMES, Fortune, Nfld.

OMAN COLLAR'S article on Plagiarism, in the Feb. 15th issue, recalled to mind a few unters I have had with that ul foe of originality. I would to pass them on, hoping that umour of the situations may the anxiety in the minds of ministers who have a haunt- fear that they have lifted a se from somebody's writing icked another's brain.

e first incident was in a hotel y after a Sunday morning ice. A group of men were dis- ing the sermon preached by ung fellow student I knew. at was a fine sermon for a g student," declared one . All of us agreed but one, mportant-looking man, maybe usiness executive, or even a er. We looked toward him ng for his reaction. He took ty of time to light his cigar. n without lifting his head he e in a casual tone, "A very sermon indeed." Still with aloofness which makes a man ar either petty or profound, dded, "But he omitted a few the original statements. You I heard that sermon preached ....."

was a student, perhaps lack- in tact and diplomacy, but I blurted out, "Would you be good enough, Sir, to supply the original statements omitted?"

Of course the man did not, and could not even if offered the hotel in return. But it did turn the conversation on the subject of how much one can remember of a public address or sermon. The general conclusion was, "not very much." Which leads to another conclusion: Whenever a man says to you concerning a sermon preached in Toronto, that he had heard the same sermon preached in London, England, two years before, "word for word," you know at once that you are talking to a man who either has a prodigious memory or is a prodigious liar.

"Word for Word"

I was once asked to prepare a quiz for a young people's programme. Not having a quiz book I thought out a few questions myself. The thing stumped the whole group, and I was feeling guilty of making it too difficult, when a young college student came up and said, "You know, I'm awfully dumb tonight. We had that same quiz last year at a college prom, and I answered every question and won a prize."

While on a visit to a certain city I was asked to preach at one of its Churches which prided itself on not having for its minister any man who could not lay claim to at least two academic degrees. I was yet but a layman without a degree and I declined the offer. But on being pressed by a dear friend, I accepted. The sermon I preached was thought out while on a walk next day, Saturday. I did not write out the sermon and took only the briefest notes with me in the pulpit. It was a very simple sermon on a very familiar text, as I felt that any attempt at profundity would surely appear pretentious from a layman. A friend who attended the service and heard the sermon informed me later that a certain lady of the Church declared that she located my sermon in a book —"word for word." The book she mentioned was by an outstanding theologian at that time unknown to me!

One more incident: On request I once wrote a "devotion" for a widely-read magazine, slipping in a phrase from some verses I had composed about ten years before. Later I received a letter from a lady in Mexico enclosing a poem expressing the same thoughts I had put in the "devotion." Strangely enough the poem had a title, the exact words of the phrase I had put in from my own verses. The lady did not accuse me of plagiarism, but I sensed what was in her mind. I forthwith copied my own verses I had written about ten years before and forwarded them to her with the terse quotation:

"Great minds think alike;
Little minds seldom differ."

What would you do?

What Is New?

Now all this does not justify plagiarism—nothing does. But it makes one wonder about those sermon tasters with prodigious memories, who can, after a lapse of years, remember sermons "word by word" and spot a plagiarist like a hound can track down a fox. Perhaps the only thing new in the line of thought is a new presentation of old, ageless ideas. But let us keep trying.

CONVOCATIONS

St. Andrew's College

"May we never forget that He (Christ) has laid His hand upon us to preach the good news," said Dean D. J. C. Elson of St. Stephen's College, Edmonton, Alberta, when addressing the graduating class of St. Andrew's College, Saskatoon, at Convocation on Wednesday, April 20th, in Westminster Church. Dean Elson challenged the graduates to "preach the good news of the gospel" to a sinful, needy world.

The following seven students received the diploma of the College: Arthur E. Cross, Rodney L. Francis, Earl E. Grigg, Kenneth N. Hick, William R. Jackson, Stanford R. Lucyk, and G. Bruce McNeill. Messrs. Jackson and Lucyk also received the degree of Bachelor of Divinity.

One of the highlights of Convocation was the report of Principal J. B. Corston, who recounted some of the significant events of the College year, including various appeals that had been made for recruits for the ministry. Thirteen new students enrolled as candidates for the ministry at St. Andrew's last September, according to Dr. Corston.

Dr. R. F. Schnell presented, on behalf of the Senate, three ministers of the United Church to receive the degree of Doctor of Divinity, honoris causa. These ministers are: Dean Elson of Edmonton, a native of Alberta, which this year is celebrating its Fiftieth anniversary as a province along with Saskatchewan, and two veterans of the Church on the prairies: Rev. James Hamilton of Tugaske, who is 91 years of age, and the Rev. Percy I. Thacker of Regina. Both Dr. Hamilton and Dr. Thacker have the longest records of service in the ministry of the Church in Saskatchewan. They were both ordained in 1900—five years before Saskatchewan became a Province of Canada.

Eighteen scholarships and prizes were awarded to the students in the three years of theology.

Union College of B.C.

Rev. Kosaburo Shimizu (in absentia) and Rev. George E. Darby, M.B., two of the most colourful figures in The United Church of Canada, were honoured by Union College, B.C., with the honorary degree of Doctor of Divinity at the recent Convocation in Shaughnessy Heights Church, Vancouver.

Diplomas were received by Richard Grant Bracewell, Rit Maclean Brown, John Rutherford Herdman, Norman James Penrose, John Oliver, Alan Stevens, Robert Henry Arthur Wallace, Rev. Archibald Macdonald Greenaway (in absentia) and Robert Henry Arthur Wallace received the degree of Bachelor of Divinity.

A number of Prizes and Scholarships were presented.

The address was given by Rev. Principal H. F. Woodhouse, D.D.

Rev. James Hamilton, Tugaske, oldest living minister in the Saskatchewan Conference, is shown above receiving the degree of Doctor of Divinity, honoris causa. Dr. J. B. Corston, Principal, congratulates him as Dr. R. C. Chalmers places the hood over Dr. Hamilton's head.

The graduating class of St. Andrew's College, Saskatoon, Sask. Left to right, front row: Arthur Cross, Rodney Francis, Earl Grigg; back row: Kenneth Hick, Reginald Jackson, Stanford Lucyk, Bruce McNeill.

Photo by Slaunwhite

The cornerstone of the new Pine Hill Divinity Hall residence was laid in a special ceremony recently by the Very Rev. C. M. Nicholson, D.D., the Principal. Pictured above at the completion of the ceremony are, left to right: G. Raymond Smith, General Chairman of the Pine Hill campaign committee; Andrew W. Robb, Vice-Chairman Board of Governors, Pine Hill Divinity Hall, and the Very Rev. C. M. Nicholson, D.D.

United College

Highlighting the Annual (
vocation of United Theolog
College, Winnipeg, Man., held
St. Stephen's Broadway Chu
was the conferring of the hon
ary degree of Doctor of Divin
on three ministers: Group Capt
Frank Willard MacLean, dire
of religious administration (P
estant) for the RCAF; Rev. (
Alexander McMillan, minister
Knox Church, Winnipeg, and R
David D. R. Patterson, mini
of Trinity Church, Winnipeg.

Rev. E. G. D. Freeman, D
of the Faculty of Theol
reviewed the year's work and p
tribute to Dr. Graham, the re
ing Principal, the impress
whose scholarly and vigor
mind, he said, had been left
scores of ministers now serv
the Church. Under Dr. Graha
leadership, the foundations
effective theological education
been "well and truly laid."

Dr. Graham conferred
degrees and awarded the diplom

Rev. Harold Frame, minis
of St. Stephen's Broadway Chur
told students they would beco
fellow workers in the great
task that men could be cal
upon to undertake. He hoped th
would develop qualities of mi
and character that would ma
them good ministers of Jes
Christ.

Norman Keith Clifford and R
Frederick Walker McNally we
presented B.D. degrees.

Diplomas were presented
Norman Keith Clifford; Dona
Campbell Frame; Donald Willia
Hilton; Frederick Edgar Jarvi
Douglas Martyn Lauchlan; C
ford Manning; Margaret Syl
Maclean; Gordon Hubert Parke
George Alvin Thomson.

Scholarships and Prizes we
presented.

Pine Hill, Halifax

Twenty-one young men we
awarded diplomas in theology
the Spring Convocation held in S
John's Church, Halifax, N.S. S
also received the Bachelor
Divinity degree. Three honora
degrees of Doctor of Divinity we
conferred upon Rev. Bayne Dewi
Earle, Kirk-McColl Church, S
Stephen, N.B.; Rev. John Ma
Donald, Zion Church, Liverpoo
N.S.; and Rev. George Dani
MacLeod, All People's Churc
Hamilton, Ontario.

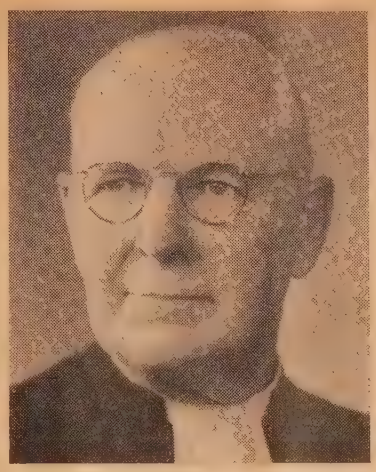
Rev. C. Earle Gordon, Trur
addressed the graduating class.

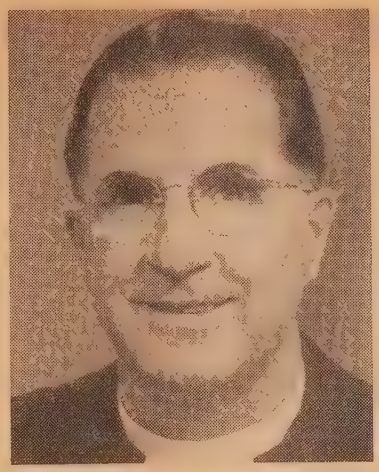
Diplomas were presented to 2
graduates: David Elton Adam
William Armitage, William V
Beach, Leslie Critch, Gordo
Decker, Calvin D. Evans, C.
Murray Favier, Eric G. Fullerto
Harold L. Hilder, E. K. Norma
Harold T. Martin, C. Eldon Ma
Cara, I. Robert McKay, Farquha
MacKinnon, Donald R. McLenna
J. B. Reynolds, E. Lloyd Salsma

arma, Elton C. Smith, Stanford, and E. C. d.

rnerstone Ceremony

. Raymond Smith, Chair- the Pine Hill Campaign tee, gave the address at f ceremony of laying the one of the new residence. tribute to all contributors success of the financial n. Pledges totalling over 0 have been received, that being the estimated cost uilding. The official open- cheduled to take place in l when the Autumn Con- is held.





United College, Winnipeg, Man., at its recent Convocation conferred the honorary degree of Doctor of Divinity upon the above three ministers. Left to right: Rev. D. D. R. Patterson, Knox Church, Winnipeg; Rev. George A. McMillan, Trinity Church, Winnipeg; and Group Captain Frank W. MacLean, Director of Religious Administration (Protestant) RCAF.

d Theological ge, Montreal

ed Theological College, l, Que., conferred diplomas graduating students at the Convocation in Erskine- n Church, and bestowed y degrees of Doctor of on two senior ministers Church, in recognition of ervice, Rev. Joseph A. , one-time missionary in now minister at Hudson , Quebec, and Rev. William ight of South Mountain, ho has devoted the major of the 41 years of his y to Church leadership in reas.

Convocation was the last h Rev. G. G. D. Kilpatrick, ill preside as Principal. He ning after 17 years' service. d high tribute to his col- and the students. He paid lar tribute to two chairmen College's Board of Gover- r. J. B. Challies and Mr. Birks, and to its treasurer, rald Hawthorn.

A. Lloyd Smith, D.D., vice- an of the Board, expressed atitude of the College to lpatrick, and also to Rev. sor R. B. Y. Scott, who is the College after 24 years me Professor of Old Testa- t Princeton University.

The students winning diplomas and who now become candidates for ordination by their home Conferences were: Donald Bardwell, Douglas S. Brooker, Carl J. Byers, Donald D. Evans, Anthony R. Gualtieri, Alister Kirker, Ted M. McLeod, William D. F. Morris and Hugh A. A. Rose.

A. B. L.

Prof. Scott to Princeton

Professor R. B. Y. Scott of the Faculty of Divinity, McGill University, and the United Theological College, has been appointed Professor in the Department of Religion, Princeton University.

A graduate of The University of Toronto, he was in the pastorate for two years, then in Union College, B.C., before going to United Theological College, Montreal, P.Que., where he served first as Registrar, then Professor in Residence. He participated in negotiations leading to establishment of a Faculty of Divinity in McGill University and served as Dean for the first session.

Prof. Scott worked in the local Church and on a number of Commissions and the Board of Evangelism and Social Service, and also as a member of the Study Dept. of the World Council of Churches. He is an author and contributor to theological journals.

In 1951 Professor Scott was in Palestine engaged in research, obtaining for McGill part of the Dead Sea Scroll, fragments from one of the Qumran caves, this to be known as the J. H. Birks Memorial Collection.

He left for Jerusalem on April 23rd to complete arrangements for bringing this unique material to Canada.

New Appointment

Rev. George Caird, Ph.D., has been appointed to succeed Rev. G. G. D. Kilpatrick, D.D., who is retiring as Principal of United Theological College, Montreal, Que., after 17 years of service.

Dr. Caird is a classics graduate of Cambridge University and holds the degree of M.A. and D.Phil. from Oxford, where he studied theology. He is the author of two books and a contributor to the **Interpreter's Bible.** He came to Canada in 1946 as Professor of Old Testament at St. Stephen's College, Edmonton, from which College he came to the Faculty of Divinity, McGill University.

Summer Ministers

Danforth Church, Toronto, Ont., Rev. John E. Bell, D.D., minister, is to have a most outstanding group of ministers to preach during the two summer months. These include:

July 3rd — Dr. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

July 10th — Rev. A. Leonard Griffith, Chalmers United Church, Ottawa, Ont.

July 17th—Dr. F. Brown Harris, Foundry Church, Washington, D.C.

July 24th—Dr. Ernest E. Long, General Secretary, United Church of Canada, Toronto, Ont.

July 31st — Dr. Franklin Banister, Chalmers United Church, Kingston, Ont.

Aug. 7th — Dr. Shaun Herron, Editor of **The British Weekly,** London, England.

Aug. 14th—Dr. James W. Robinson, Church of the Master, New York City, N.Y.

Aug. 21st—Dr. Leslie R. Smith, Central Christian Church, Lexington, Kentucky.

Aug. 28th — Dr. James W. Clarke, Princeton Theological Seminary, Princeton, New Jersey.

LOVE—"The Greatest Thing in the World"

Report of a Parent-Teen-Ager Project at Carrot River, Sask.

DONNA AINSLIE, Grade XI Student

Why do girls who know the facts of life still get into trouble? Why do babies turn head down before birth? What are the dangers of petting? These and scores of other questions were discussed recently at a Parent-Teen-Ager project held in Carrot River, Sask.

Carrot River? you might ask. This little spot is found in North Eastern Saskatchewan where the C.N.R. comes to the end of the line on its way North. The population numbers about 1,000—1,000 people who believe in going ahead and getting things done. Like all small towns, Carrot River has its problems; unlike some, it does something about them.

Several months ago, Rev. G. L. Toombs and the Session of the Carrot River United Church decided that steps should be taken to bring down the percentage of forced marriages in this district. They felt that the best way in which this could be accomplished was to promote better understanding between teen-agers and their parents, and to teach teen-agers to respect and value love, and to increase their knowledge of it.

Not long before, while in Prince Albert, Rev. G. L. Toombs had heard a speech by Dr. Keith Yonge, M.D., now a Professor of Psychiatry in the University of Saskatchewan. Very much impressed, Mr. Toombs decided that here was the man who could enlighten Carrot River on this important subject.

Dr. Yonge was consulted by letter about a series of planned meetings, with love as the subject. He was not only interested—he was extremely enthusiastic. In his reply he sent a plan for a four-day series of talks, films and discussions. Not only that, but he promised to come and lead the meetings himself.

After receiving such encouragement, the Session formed an Interdenominational Committee and found hearty approval from all sides. Especially enthusiastic was Dr. J. A. McCullough, the local doctor and health officer.

Public Health Project

The programme became a public health project and the Interdenominational Committee appointed Dr. J. A. McCullough as chairman and Rev. G. L. Toombs as secretary. The programme was supported by both the municipal and town councils.

Ten films were obtained from the Dept. of Public Health Library in Regina including a particularly good series of five films recently put out by McGraw-Hill Tent Films, New York.

Among the films used were: "Age of Turmoil," "Meaning of Adolescence," "Physical Aspects of Puberty," "How Do You Know It's Love?" and "Human Reproduction."

There were weeks of planning. Advertising posters had to be arranged for, printed and distributed. The United Church Young People's Group went through the hospitalization records and listed the names of all teen-agers and their parents in the town and municipality. Letters were composed and sent to both the teen-agers and their parents.

Before long a little flame of interest came alive, and under the fan of conversation the interest and enthusiasm spread until the whole town and surrounding district was ablaze with talk. Just what was all this about? they queried. What is the purpose of it and how are these goals to be attained?

It may have been curiosity, more than anything else that brought many people to the local town hall on the evening of the first meeting. From then on, however, it was an absorbing interest which brought more and more people out.

There was a total attendance of almost 1,400 people, with approximately 350-400 attending each night. Such crowds exceeded our wildest hopes. Had the condition of the roads been good at the time the hall would not have accommodated the country people who had intended to come.

The Psychiatrist

I'm not quite sure what I expected a psychiatrist to look and act like, but I was surprised, maybe even a little disappointed, to find Dr. Yonge was quite ordinary. I was particularly interested in Dr. Yonge's reason for becoming a psychiatrist. Formerly he had graduated from McGill University as a medical doctor, but after witnessing many cases where perfectly healthy organs were removed from patients who had been suffering a great deal when the trouble seemed emotional and not physical, he decided to study psychiatry where he could get at the root of the problem.

Dr. A. Kapos was sent by the Department of Adult Education, Regina, to observe and comment on the progress and success of the project. He supplied questionnaires for both teen-agers and parents, asking their opinions on the talks, whether or not they thought it was worthwhile, beneficial, and what improvements could be made.

The title of the series was "The Greatest Thing in the World" and for his introductory talk Dr. Yonge chose the topic "Hearts Are Breakable." He started out by saying that love was the greatest thing in the world but often things went wrong. In fact he pointed out that according to statistics one in every four marriages in the United States is a failure. He further illustrated his point by citing the case history of a love that had gone stale. He also mentioned a clergyman from a town in Canada who reported that all marriages in a four-year pastorate were forced, and a high school principal who lost sixteen girls from his Grade Eleven class in a four-year period because of pregnancy. The point particularly stressed was that many lives were ruined because of misdirected love.

After Dr. Yonge's interesting and thought-provoking speech, the teen-agers went to the school to see their film, while a different film was shown to the parents in the Town Hall.

The teen-agers' film was not at all the dreary, drab educational sort of thing I had expected. It contained considerable knowledge worth remembering, but it put its ideas across in a very entertaining manner. The first thing to flash upon the screen was a most absorbing doorstep scene of a couple saying "Good Night." From then on they had our attention all the way.

Following the film we split up in age groups, and with the help of appointed leaders we had discussions. The discussion leaders were not appointed to express their own opinions or as experts on the subject, but to listen in on the discussions and promote ease among the participants.

Discussion

The first night no one seemed too willing to bring up a subject for discussion, and when one was brought up no one wanted to express an opinion. I felt sorry for our leaders as we were not in the least co-operative. The rest of the discussions were much improved and everyone seemed to gain a little confidence and lose a little self-consciousness each night.

The next two nights followed much the same pattern as the first. On the second night Dr. Yonge spoke on "Why Are People So Difficult?" He traced the development of the emotions from the infant to the adult. The third night was devoted to "The Growth of Love." In the film for the teen-agers the growth of the child before birth was shown, and then the development of the body from childhood to the adult stage. The discussion groups were particularly lively, and no one seemed the least hesitant about asking questions or discussing them.

The procedure of the final night was varied slightly from that of the former meetings. The topic of Dr. Yonge's talk, "How Love Works Best," dealt with the spiritual side of love. The former meetings he had purposely left some things hanging in mid-air to promote discussion. The last night following his talk he summed up what had gone before, and answered questions put to hin the audience. Following films, Yonge answered questions mitted by the teen-agers, and returned to the hall to answer questions the parents cared to

For the United Church t agers the project was brough a close with a special Chu service in which members of United Church Young Peo group took part. Most of the c Churches in town also ha special service.

It is difficult to measure value of such a project as There were a few people who that this type of subject sh not be discussed in public, bu the whole the reaction was favourable.

Most of all, I think, these m ings were important because made it possible for parents their teen-age children to dis these subjects with an ease in many cases was never be possible.

Adolescence

It gave the parents an ins into the problems of adolesce and helped them to underst these problems better. Als made it easier for those par who found it difficult to exp the "facts of life" to their dren. In many cases, even w they themselves understood th facts, they could not properly them across to their children. became more apparent to us, teen-agers, that we were not only ones with problems. We came aware of the responsibili and difficulties involved in bri ing up the modern teen-ager.

One teen-ager commented it was not so much that learned anything new, but learned to look at it all in entirely different light.

I hope that the last meet here in Carrot River did not c the book on this original idea, that our success will be an ins ation to other communities follow in our footsteps and do same thing for their teen-a and parents.

British Columbia Confere Branch W.M.S. held its An Meeting in Vernon Church, Mrs. J. McKillop, President of Dominion Board W.M.S., and Dorothy Young, Home Organ tion Executive Secretary, as g speakers. Due to the illness of President, Mrs. W. H. Hardwi Mrs. K. C. Crook, First V President, assisted by other V Presidents, took charge of meetings. Mrs. McKillop led devotions each day. Evening sions were addressed by the George Affleck, minister of Vernon Church; a team of young people from the Naram Leadership Training School, Miss Young, whose subject on Leadership in Auxiliary, P byterial and Conference.

Mr. Affleck took charge of Communion Service, with wh the Conference ended. Mu much enjoyed, was sung by Junior and Senior Choirs of Vernon Church.

rch of early refugee days—1952 Pusan, Korea, mostly sign.

refugee Church at Chang Sung Po, Koje Island, Korea.

REA

(Continued from page 3)

they are no longer content the box-hut type of Church re either re-building, some- with the help of the U.N. s or one of the Missions, or g such extensive improve- that most of the Churches resent a very neat, attractive rance, such as the new refu- hurch at Chang Sung Po, on Island.

r is it only in improved ings that Korean Christians howing their respect for the uary. In the early days of the ch in Korea, the Sunday es were decidedly informal, a good deal of coming and and little restraint on the ments of the children. Now, worshippers enter and take places quietly and the ters plan carefully for a ordered, reverent service of nip, assisted by competent s. In the early days the con- ation was dependent on the l girls to lead the singing, now every Church has a choir ixed voices and, if at all pos- a small organ. We are now ng, too, the benefits of the ational work down through ears, for now even the older en have attended school and read readily and carry their share of the singing, and how do enjoy it! Their pent-up ings and sorrows seem to find se in the hymns of the ch Universal.

he Korean Church is hampered nner dissension, reflecting no t the strain of this people's endured suffering, frustration devastation, and it has its nesses, but there can be no tion that it is indigenous and s a firm place in the commun- nd that it means a great deal s members and adherents.

PLOUGHSHARE

(Continued from page 11)

lands who loved our Lord. They bowed once more and then we proceeded to the actual giving of the implements. Each one had brought his or her seal and this was affixed to the two receipts which I was to gather and return to Mr. Bent. As each one received either a plough or a tool kit he expressed his thanks and went happily on his way. Thus was completed "Operation Ploughshare." We hope for good results from it, not only in a happier group of people, but for a decent crop this year, so that they will have enough to eat. We also hope for an awakened interest in spiritual things.

The Epilogue

While waiting for the group to gather, the deputy head of the district asked me if I was interested in starting a Church in Ko Hyun. He said that not many of them are Christians, but a few are and would like to have a Church to which they could go on Sundays. Unfortunately they cannot do much in the way of building a place to worship since they are all so engrossed in building their houses, and have little money. But the fact that they want one should be enough for me, and I promised to do anything in my power to help them. I am praying that some way will be found to give them the Church that is so much needed.

UNKRA Photo, Courtesy Dr. King Gordon

One of the many things UNKRA (United Nations Korea Relief Administration) is doing is to provide artificial limbs and teach their use. Above, a young war amputee is learning to use his new limbs.

St. Lambert (Que.) Church. At a recent Sunday morning service thirteen additional elders were ordained, bringing the total membership of the Session up to 30. This was necessitated by the increase in the congregation, and to give proper oversight to its members. This impressive ceremony was conducted by Rev. K. G. MacMillan, the minister.

A. B. L.

Co-operation

In all Overseas work the Board of Overseas Missions and the Woman's Missionary Society work in close co-operation. All medical work is done jointly, each Board sharing both the cost of missionaries' salaries and work budget equally. Since it is the policy of the Woman's Missionary Society, as well as of the Board of Overseas Missions, to work within the framework of the national Churches in the various areas, any account of the work of the Church overseas applies equally to the Woman's Missionary Society and the Board of Overseas Missions.

In the field of education, the Woman's Missionary Society and the Board of Overseas Missions participate in the support of co-educational colleges, universities and theological seminaries. The W.M.S. is responsible for a number of schools for girls, and co-operates with other women's boards in colleges and universities which are for women students only.

The Woman's Missionary Society has 116 missionaries at work overseas. The appointing of 17 new missionaries has been authorized, and it is hoped these recruits may be found within the next two years. The overseas budget in 1954 was $515,000.

Easter Services

Central Church, St. Thomas, Ont., Rev. Edgar Roulston, minister. Fifty-two new members were received into fellowship, twenty-nine from the Church School and twenty-three adults, sixteen on profession of faith and seven by letter. The minister was assisted by Rev. P. S. Dobson, D.D. This was the largest communion in the life of the congregation.

Mark St. Church, Peterborough, Ont., Rev. N. D. Patterson, minister, held a Lenten Preaching Mission with Rev. A. I. Higgins, MacKay Church, Ottawa, Ont., as Missioner. The meetings were held from Monday to Sunday, and despite stormy weather the attendance increased nightly.

On Palm Sunday Dr. Patterson held three Communion Services and received 30 new members. Three services with overflow congregations were held on Easter Sunday.

High Prairie (Alberta) and Enilda Church, Rev. T. J. Stainton, minister, received ten new members at the Easter service, making a total of twenty-one for the year. The Senior choir under Mrs. Stainton's direction presented Easter music. The Junior choir sang also.

Rev. T. J. Stainton has resigned from the charge. Both he and Mrs. Stainton have done a wonderful work.

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Bridge St. United Church, Belleville
Guest Preacher—
REV. CHARLES DONALD, D.D., President, Montreal and Ottawa Conference.

MONDAY, JUNE 6th: 2 p.m.
Memorial Chapel
ANNUAL CONVOCATION
Guest Speaker—
MR. DONALD HENSHAW, Toronto.
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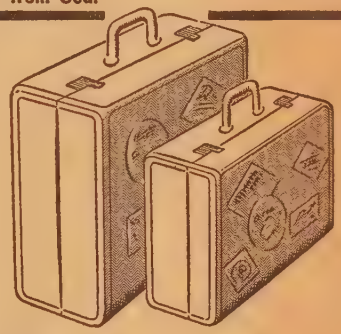

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By Ian Macpherson. Lectures on preaching by a Scottish minister. These were first delivered to young ministers, divinity-students and lay preachers. They have now been entirely rewritten and expanded and should appeal to a wide circle of readers. $2.25.

MAKING SENSE OUT OF LIFE

By Charles Duell Kean, Church of the Epiphany, Washington, D.C. In this searching book, the author shows how the Christian religion answers the needs of men and women to find meaning in life. Based on fifteen years of pastoral experience. $2.50.

PERSONALITIES AROUND PAUL

By Holmes Rolston, Editor-in-chief, The Board of Christian Education, The Presbyterian Church, U.S.A. "New in its freshness, vigor, and vitality . . . a book that while packed with information is as thrilling as a stroll through a garden. It is a genuine pleasure to me to commend this book."—Clovis Chappell. $2.50.

CALVIN: A LIFE

By Emanuel Stickelberger; translated by David Georg Gelzer. "The spirited and spiritual Calvin in form and figure, so that the life of this man, freed from mysteries and prejudices that surround it, becomes a compelling figure for the present."—Hermann Burte. $2.75.

THE RYERSON PRESS

299 Queen Street West, Toronto 2-B, Canada

Books

"The Christian Hope"

By T. A. Kantonen. (Philadelphia, Pa.: Muhlenberg Press.) $1.50 (Am.)

The author, Dr. Kantonen, is the American member of the Lutheran World Federation's Commission on Theology, and is also a faculty member of Hamma Divinity School, Springfield, Ohio.

The occasion and inspiration for this book were the Evanston Assembly and the invitation to deliver the 1954 Knubel-Miller Foundation Lectures. The assigned subject was "The Christian Hope." "As a teacher of Christian dogmatics," he says, "such an assignment reduced itself inescapably to a study of Christian eschatology."

Most of us will agree that the subject is timely, and many thoughtful Churchmen outside North America think such a study is necessary to restore a proper balance to American theology. The book contains five chapters: Christ our Hope; If a Man Die; The Harvest of History; The Promise of His Coming; and The End of All Things. The discussion is closely Biblical and centres in Christ, His Person, teaching and resurrection. It shows the difference between the Greek concept of the immortality of the soul, which is what much Christian thinking holds to today, and the Hebrew and Christian doctrine of the resurrection and eternal life.

The Christian Hope is examined for what it means for the individual, for society in time and as a result of the parousia and the end of all things.

It is difficult to see to what different conclusions one can come from a reasonable study of the Scriptures. On the other hand if one takes the attitude that the Bible writers were mistaken, or did not mean what they apparently say, or if one "spiritualizes" the difficult or unwelcome passages, then as a Protestant, one cuts the ground from beneath one's feet. What I mean is, has one the "right" to formulate dogma that cannot be substantiated by Scripture? If we say "Yes," I hope we see its implications. If not, then it is difficult to see how Christian Eschatology can be fundamentally different to what is set out here.

Incidentally, Evanston and its aftermath reveal how the old and well tried evangelical doctrines have a way of reasserting themselves. God's Word. Man's need.

This book is reasonable in price and in its Biblical exposition. It is not based on old-time metaphoricalism or later day literalism.

E. M. C.

Get Rich in Spite of Yourself

By Louis M. Grafe. (Toronto: McClelland & Stewart.) $2.50.

The title of this little book is its own review, and but little more need be said. The author made a fortune, lost it, and forthwith proceeded to make another, stopping long enough to pass on to perspiring, ambitious souls his "astonishingly simple formula for wealth and success."

One Vice-President of a Baltimore Advertising Agency has said, "Every young man in America should read this (book) and reread it every thirty days," and another promoter has declared, "Based on fundamental principles which you can find in your own copy of the Bible, this book demonstrates the existence and practical application of the Law of Success—the law which everyone who has ever made money or reached the top has used, consciously or unconsciously."

Speaking of the Bible, the book's exegesis of a most difficult passage is simplicity itself, "When the Bible speaks of the difficulty of rich men getting into Heaven, it is probably speaking of the rich of that day," (the "that" being in italics).

The last chapter — just two pages—is a summary of the seven rules for success propounded throughout the book, and, such amazing confidence has the author in their validity and power, he concludes the book, "Now, GET RICH IN SPITE OF YOURSELF."

My goodness, what some of us have missed!

Or, have we? F. E. A.

The World of Albert Schweitzer

By Erica Anderson and Eugene Exman. (Toronto: The Musson Book Co.) $5.00.

Albert Schweitzer, musician, philosopher, theologian, doctor, missionary, and successful author in all these fields, is a man much in the news. The celebration of his eightieth birthday, in a remote African village, was publicized around the world. What was it Emerson predicted about a man who wrote a better book, preached a better sermon, or made a better mousetrap than his neighbour's?

In the book before us, Erica Anderson, photographer extraordinary, and Eugene Exman, master of effective letter press, have collaborated to preserve the outline of Dr. Schweitzer's unusual achievements in attractive and permanent form. Pictures occupy nine-tenths or more of the book, the rest being given up to descriptive letter press. The result is a volume as pleasing as it is unusual. A beautiful gift book, and a fine example of the new fashion of telling a story in pictures with the minimum of prose. J. H. A.

Sincerely, Willis Wade

By John P. Marquand. (Toronto: Little, Brown & Company (Canada) Ltd.) $4.50.

This is a story of a typical American business man of our time. The character of Willis Wade has been created by the same author who gave us Georg Apley and Charles Gray of **Poi of No Return.**

Some of our readers will ha enjoyed a shorter version of th novel in **The Ladies' Home Jou nal**, but to get its brilliance, i humour and analytical depth o must read the whole book. It te of the compromises and decisio required of men in big busine how their human values a replaced by more material on and how they fail to notice t change because of its gradu approach. It also tells of t smaller business concerns bei swallowed up by the larger on

The scene is laid partly i Clyde, a Massachusetts town nor of Boston; the same town whi was the scene in **Point of N Return.** Clyde is merely typical all towns where there is an upp class with its inherited weal leisure and culture, and a low class struggling to attain th upper.

Certainly Willis Wade wa faithful and loyal to the Harcou family, according to his ow standards anyway. To Willis, o Henry Harcourt was a hero an the Harcourt family had mad him what he was. Why, then, d Bess Harcourt, granddaughter Henry, think he had failed h family? Sylvia Hodges, the gi Willis marries, sees the Harcou Mill close when Willis become first vice-president of Simcoe Ru ber Hose and Belting; she cann help but feel compassion for th men thrown out of work, and f their families. Wade, now com pletely schooled in big busine replies, "No big decision can b made without someone bein hurt."

This is a long novel and splendid one. D. D.

The Greatest of These

By Jane Merchant. (Nashvill Tenn.: Abingdon Press.) $1.5

Daily devotions are undoubted one of the secrets of great livin To experience God's love in one own heart and then to go out an share that love with others surely a profoundly quickenin experience. And it is just this th Jane Merchant seeks to accompli through the devotions in her boo In the Preface she writes, "It my earnest hope that these poem and prayers may help to deepe the reader's responsiveness to th love of God, and to others' nee of love in daily living."

The plan of the book is simpl Each page begins with a verse two of scripture setting forth certain thought. This is followe by a poem written by the auth around the same thought. Th prayer at the bottom of the pa then carries the thought to com pletion at the same time as turns the mind to God.

The thought is not alwa profound, but it can be call stimulating. The book will be m welcome for women and you people. M. B. J.

E SUNDAY SCHOOL LESSONS

Jniform Lessons for Adult Classes

cCRAE

Lesson for June 5

ANASSEH'S SIN AND REPENTANCE

2 Chronicles 33: 9-20

ekiah's good reign was ed by the longest and most reign in the history of The fact is implied in the g verses of the lesson text, r a grim statement of the to which Manasseh led the we should read the earlier of the chapter. On top of wrongs was his refusal to the warnings which God him — presumably through ork of the prophets. The decline of the nation was so itous and the corruption so ete that its fate was sealed an inevitable future doom. ight well consider the pos- explanations of the sharp st between the wicked son he good father, but our theme calls us to more ind concerns.

Manasseh's suffering in punish- was a definite factor in the ss of his spiritual renewal. e judgment of God the down- Manasseh was accomplished gh the Assyrian invasion and young king was bound in s and taken captive to on. His humble penitence born of his affliction, and he d for mercy and pardon, and as the records are concerned was the first time in his life d prayed. His prison experi- proved a blessing in disguise it brought him to do the one a man must do to receive grace of God—turn his face ward. God forgave him and e time restored him to his e.

en Manasseh knew that vah was God. He was even deeply impressed by God's y than by His wrath, and step ep he went back and changed wrongs for which he was nsible. God had restored him would now restore God in ersonal life and in the life of nation.

e profound message of this of Judah's history is its nder of the wideness of God's y. If repentance is possible soul like Manasseh's it is ible for any soul of any age n one listens to God speak.

e application of the message our temperance problems is direct. These problems can be solved in the end by the sformation of addicts to nolism. It is easy for the m himself and for others rving him to conclude that he eyond reclaiming. This story nother assurance, if we needed at Divine Love is a Love that never let us go.

Lesson for June 12

YOUNG KING JOSIAH

2 Chronicles 34: 1-12a.

If we thought it strange that the wicked Manasseh should have proved so in spite of a good father, the mystery takes the opposite ground when we consider King Josiah, one of the best kings Judah ever had, whose father, Amon, had not one good thing said of him in the record. His mother may have been saintly, but we are not told so. This young man evidently took a very healthy interest in studying his forbears. It is a fine thing to find in those on the threshold of life. The past has always much to teach us. It records the processes by which God has prepared the world for us to take up the challenge of living in it. This young man had to go back several generations to find a forbear to emulate in harmony with his own virtuous purposes. He seems to have derived much inspiration from the life of David.

Young people particularly should note the age of Josiah at the various stages of his fine reign. He was eight years old when he began to reign, and he must have had good counsel about him in those years of childhood rule.

At sixteen Josiah faced his spiritual problem in deliberately seeking out the God of David and committing himself to God. This is perhaps the most fruitful age for such a commitment. In the thoughtful young person life's purpose is taking definite form, and a good purpose, at this age, reinforced with a dedication of life to the One whose gift is life abundant is full of rich promise.

Giving his life to God, Josiah, by the time he was twenty was launched on a great programme of activity for God to uproot the paganism which had developed in Judah's long history. Heathen worship centres planted by King Solomon himself centuries before, were smashed to pieces. Pagan shrines which had escaped the destruction of earlier reform movements were levelled to the ground.

In this wrecking process Josiah literally took a hand as he gave himself with thoroughness to the campaign. Nor was he content merely to destroy the evil. He began a positive programme of restoring the temple at Jerusalem and seeking in every way to stimulate the worship of God.

Youth of any age can find in Josiah's life story an inspiring pattern for life.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1955 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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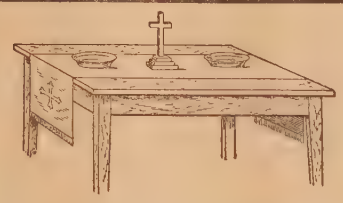

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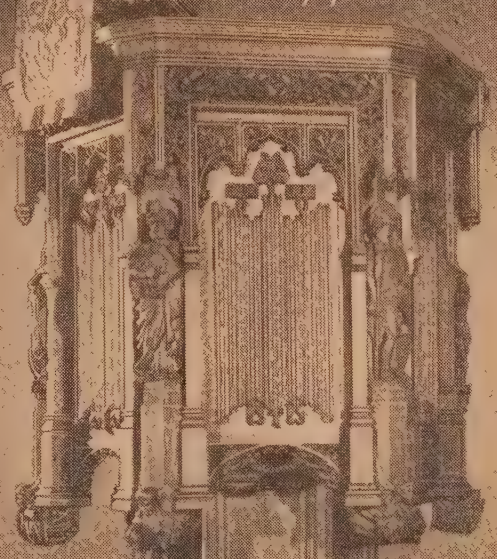

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By Charles M. Crowe, Wilmette Parish Methodist Church, Illinois. Sermons on the life of Christ. These seventeen sermons show men and women today how to find strength, courage, and the power that flows from God through prayer. $2.50.

THE UNITED CHURCH PUBLISHING HOUSE
299 Queen St. West, Toronto 2-B, Canada

Letters

Answers to Mr. Murray

Dear Sir,—It seems to me that Mr. Gladstone Murray is still using the Trade Unions as his favourite whipping-boy for many of the evils of a sick and dying economic system.

Today there are between five and six hundred thousand willing workers seeking employment to provide their families with the necessities of life. At the same time we require 500,000 new Canadian homes.

There are vast areas of slums all over Canada that should be redeveloped, thereby bringing new hope and encouragement to tens of thousands of our less fortunate people.

Mr. Murray may rationalize about the very meagre returns of the investor after taxation, but he can not escape the fact there is far too much hunger and poverty in the midst of plenty in this great Canada of ours under a Free Enterprise System.

This is a Statement of the World Council of Churches:

"Capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs — to the economic advantage of those who have most power over its institutions. . . The Christian Churches should reject the ideologies of both Communism and laissez-faire Capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. . . It is the responsibility of Christians to seek new, creative solutions."

Toronto, Ont. Moses McKay.

Dear Sir,—With your permission I would like to make a few comments on Mr. Gladstone Murray's reply to my letter of January 15th.

Why should the Government go to the Capitalists when they need money? For the simple reason they have more than they need. It would be no good going to out-of-work workmen.

A short time ago I believe some members of the United Church in Toronto, alarmed at the growing numbers of unemployed, called a meeting to consider the question and invited, I believe, numbers of both employers and employees to attend this. Since then the number of unemployed has grown greatly and has been the subject of debate in the Houses of Parliament.

Now why should there be unemployment in Canada? And why should the unemployed go short if they have created a surplus of goods?

Mr. Murray speaks of those who possess the means and the will to invest as an indispensable factor in the well-being and growth of Canada, etc., etc., thus inferring that the workers and farmers and the Churches also are at the mercy of what he calls this indispensable factor, and I suppose he would call it a Christian factor also.

In the Bible there is a plan given on running a social system, so there shall be no poor among you. Usury is condemned in no uncertain terms. Jesus said if a man ask of thy coat give him thy cloak also; if a man ask of thee to go a mile, go two. Where could you find greater co-operation than that?

H. W.

Dear Sir,—In your issue of March 1st, Mr. Gladstone Murray takes exception to a letter in your January 15th issue by H. W. I am not that person, despite the similarity of initials. However, I feel that part of Mr. Murray's letter needs a reply, particularly his reference to the "trade union bureaucracy." Mr. Murray uses the now age-old argument that trade union members are a pack of sheep who have to do as they are told. Not belonging to a trade union organization, Mr. Murray naturally could not know the inner workings of a trade union, otherwise he could never make the kind of statements he is making.

Decisions in the trade union movement are not made by the leaders but by the rank and file membership. We would invite Mr. Murray to sit in on one of the Conventions of the Canadian Congress of Labour, for instance, where every so often the rank and file membership votes down the recommendations of their officers. The trade union movement is a democratic movement. If it were not so, why then is it that behind the iron curtain and during the Nazi regime in Germany the Trade Unions were the first victims of a dictatorship. Why would the Communists and the Nazis fear a strong free trade union movement if it weren't for its democratic character?

Mr. Murray, however, does not feel that this is the case, but that is his privilege. He does, however, cast a bad slur on the trade unionists in this country if he is trying to make believe that they cannot make their own decisions.

Mr. Murray also deals with the "capitalists." He should take a look at the financial statements of companies across Canada, and he would easily find that H. W. was correct. In 1954 alone more was paid out in dividends than any other year before, while at the same time, we had the highest unemployment since the years of depression in Canada.

Henry Weisbach,
Executive Secretary,
Canadian Congress of Labour,
Political Action Committee.
Toronto, Ont.

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s to Copernicus

Sir,—Whoever "Copernicus" is—he certainly is very t of what the Holy Scrip- eveal and teach concerning th," and also the charge, n the Name of God and His , to every candidate at his tion, part of which I quote:

e you persuaded that the Scriptures contain suffi- all doctrines required for l salvation in our Lord Christ? and are you resolved f the said Scriptures to t the people committed to harge, and to teach nothing is not agreeable thereto? r, 'I am so persuaded and resolved, by God's grace'."

, if there are, after this n and binding oath, any such ers occupying pulpits, as nicus states — who would the "skeleton Bible" sug- l by him in preference to the od has seen fit to preserve lace in our hands, even after any translations—then they ther liars in the first place, g given their oath to belief e validity of the Scriptures dination, or they are apos- from the Truth and Grace itted to them.

e co-called "incredible" hap- gs which Copernicus quotes nly peanuts, compared with of the other incredible state- s in this Temple of stagger- vonders! There are so many, uld be difficult to avoid the enge to pass on a few for disposal.

g. Christ's resurrection from lead for our justification; His sion into Heaven; the birth e Church; preservation of the down through the centuries, their 20th century restoration alestine as a Nation among ions, in fulfilment of the hecies of Hosea, Jeremiah, h, and others; Paul's conver- ; the "factuality" of the New in those who were lost and ned in every meaning of the . The "factuality" of my own ersion, and that of the one- alcoholic with whom I stayed ng last Presbytery; the eeming Love of God for sin- , which every true soul knows e a fact; the incredible and tless "promises of God" (by h we are made partakers of divine nature — (Peter 1: 4) iven to those hungering and sting after righteousness, plus y, many more.

J. A. B. Adams,
reenwood, B.C. (Lay minister)

ear Sir,—In The Observer of . 15th, "Copernicus" writes er the heading "Our Church l Truth" in which he complains t the people of our Churches and preaching that conforms ctly to the wording of the Holy iptures. He no doubt means t those who occupy the pews eve with the head and many of them with the heart that "Jesus is the Christ the Son of the Living God." He speaks of the "factuality" of the content of Saint John's Gospel.

I notice that the most intelligent and self-sacrificing people in our Churches treasure St. John's Gospel for many reasons. They read in the first chapter of the Divinity of Jesus the Christ. That He came to His own and His own received Him not, but as many as received Him to them gave He power to become the Sons of God, even to those who believe on His name. They cling strongly to the doctrine of the Incarnation. They are "childlike" enough to believe that Jesus walked on the raging billows and raised Lazarus from the dead, saying, "I am the Resurrection and the Life." They read with joy of His healing power, and in this the middle of the 20th century they witness the faith-healing of many. We all notice that some of our best doctors and surgeons are astounded at what they see happening in answer to the prayer of faith. We will witness more wonders in the spiritual realm before this century closes than will take place in the scientific world. Oh, yes, those encased in "hardened incrustations" revel in Old Testament accounts of the Red Sea piling up at the word of Moses, and of Elijah praying so earnestly that fire came down from heaven. We who believe those things would prefer that the ministers who cannot, would seek employment in such Churches as the Unitarian, which do not believe in the Trinity. But, better still, bring their doubts to God saying, "Lord, I believe, help my unbelief."

J. A. MacKenzie.
Kensington, P.E.I.

Dear Sir,—I feel constrained to reply to the letter, "The Church and Truth" by Copernicus in The Observer of February 15th.

Just why can't an ordained minister believe in the miracles if he believes in God? Are not all things possible with God? Jesus said "If ye believe in God believe also in me." Jesus taught His disciples and they believed the so-called "incredible" things they learned from being with Him; and Jesus told them that He would "bring all things to their remembrance" so that they could teach others. St. Paul also believed. The miracles showed and proved the divinity of Jesus. St. John and the other Gospel writers were inspired by the Holy Spirit in their writings, and what they wrote was brought to their remembrance that we, too, might believe and be saved by grace.

The Holy Spirit does not dwell in the heart of any man who preaches from the Word of God with unbelief in his own heart; and he should not have entered the ministry.

Louella B. Mowbray.
Brooklin, Ont.

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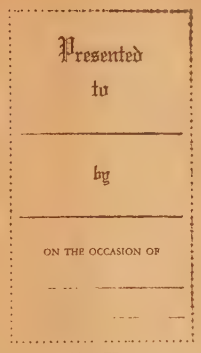

A Choice of Presentation Pages

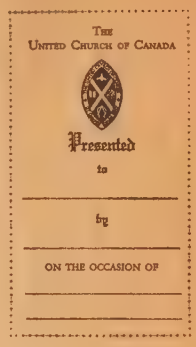

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Photo "London Free Press"

Metropolitan United AOTS Club, London, Ontario, receives its Charter from Dave Sherwood, President of the Ontario Council. Left to right are Aubrey Oldham, honorary president of the Sarnia AOTS Council; Mr. Sherwood; Lawrence Turner, president of the Kent-Essex Council from Blenheim; H. H. Thomson, Metropolitan president; William Eyre, president of Sarnia Council.

Elders and Stewards

Two Schools for Elders were conducted by Dufferin-Peel Presbytery Men's Committee, the first at St. Paul's Church, Brampton, the second at Westminster Church, Orangeville. Mr. James Weldon, Bolton, was chairman at both, and Rev. George Leek, Grand Valley, spoke on "The Elder—His Place and Work in the Church."

At Brampton, Professor Martin Johns, McMaster University, Mr. Ralph Wilson, Hamilton, and Mr. Art Blair, Grand Valley, led in lively discussion with the forty elders and others present.

At Orangeville, the 60 and more present were led in discussion groups by Messrs. John Spanner, Otto Eaton, Jim Bonham, Morris Reynolds, Walter Linton (all of Windermere Church, Toronto) and Bill McDowell (Runnymede).

A beneficial effect from these Schools has already been noted. One Session is visiting its congregation for the first time in many years, and it is expected that others will follow in this and similar types of service.

Toronto. East Presbytery Men's Council recently sponsored a School for Elders at Metropolitan Church. The 50 men and women attending serve one zone in the Presbytery, and represent Carlton Street, Fred Victor Mission, Regent Park, Sherbourne Street and Metropolitan. Mr. Floyd Lent, Council President, announced the plans for several other zone rallies for Elders in the Presbytery.

Laymen's Sunday at Niagara

With notes made available by Council President W. Lloyd Sandham, twenty-four men conducted services on Laymen's Sunday in many Churches in Niagara Presbytery. The notes reviewed the many and varied Christian projects done by Presbytery and told of the tremendous plan for a National Evangelistic Mission soon to be launched.

News of Men's Clubs

Grand Bank, Nfld. Among the projects completed by the Men's Club have been the procurement of a badly-needed Notice Board for in front of the Church, and the addition of a large room in Frazer Hall. This room, which makes an ideal meeting place for small groups, cost $800 and is all paid for. Methods of raising this sum by the Club's 30 members included the distribution of Lenten cards, an interesting showing of slides to a packed hall by Dr. Burke, and a rather unique Soup Supper. All Club members, including the pastor, were attired in white while serving.

Castlegar, B.C. The AOTS Club's Community Service Committee under the chairmanship of Lou Korody is doing a splendid job in transporting each day, the handicapped children of the district to a special school at Trail, which is 21 miles away.

Toronto, Ont. An interesting and worthy project is being worked upon by the St. Andrew's Men's Club, even though the Club has disbanded for the summer months. By devious ways, Club members are gathering funds to pay fees, etc., for a student at the Madras Christian College in India.

Kelowna, B.C. AOTS Club projects during the past year were: Donation of $600, plus a yearly pledge of $175, to Camp Hurlburt (operated by the United Church)

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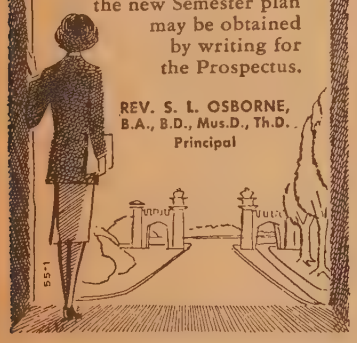

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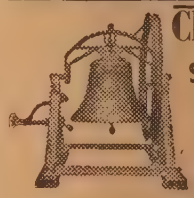

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—remodelling and furnishing a room in Church Hall basement for use of senior citizens—sponsoring two girls to attend the Naramata Christian Training School. C. M. MacKenzie is President.

Steveston, B.C. Projects of the past year include: Building a new furnace room and installing two new oil furnaces, new wiring and lighting for the Church and Hall put in, Hall interior painted. In addition to providing a children's skating rink on lots next to the Church. A project greatly appreciated by the ladies was the installation of a piped water system to the Church.

Imperoyal, N.S. Among their regular Men's Club activities—meetings with speakers, films, entertainment, etc.—members of the Imperoyal United Church Men's Club work in a creditable number of projects extremely helpful to their Church. A fund for a new organ was started early in March, to which the men have contributed $75 to date, and they undertook the work of painting the inside of the Church recently.

New Associate Secretary

The following important recommendation of the Vacancies' Committee was passed unanimously by the Executive of the General Council at the May meeting:

"The Committee recommends to the Executive of General Council, which has been authorized by the Sixteenth General Council to make the appointment, that Ralph F. Wilson, 10 Tweedsmuir Avenue, Dundas, Ontario, a member of Westdale United Church, Hamilton, be appointed as Associate Secretary of the Board of Men. He was born in Winnipeg and graduated from the University of Toronto in 1934 with the degree of B.A.Sc., in Civil Engineering. Mr. Wilson has been since April, 1941, Works Manager of a large Industrial Corporation in the City of Hamilton. He is a very ardent Christian and has had wide experience in the work of the Church, as well as executive experience with many other organizations. He is an excellent speaker, an able administrator, and the kind of layman who will be able to approach others from the lay point of view."

Mr. Ralph Wilson.

Mr. Wilson will assume his duties as Associate Secretary in the summer.

THIRD NATIONAL CONFERENCE

GIB MACKIE, Chairman

Two hundred and forty laymen have already circled June 17th on their calendars, and are making plans to attend the Third National Conference of Men of the United Church at Elgin House.

We will come from near and far and from at least 60 different vocations, all hoping and praying that by our participation we can lift up life's common affairs to religion as far as our personal lives are concerned.

Elgin House is the mountain-top for a great many men in our United Church of Canada. Coming from the crowded ways of life, where all manner of pressures and tensions confront us, we have come to go up into the mountain with Jesus to study, meditate and pray with Him.

It therefore seems very clear that our theme **GOING ACTIVE** will provide for us the answer to Lamentations 1: 12, "Is it nothing to you, all ye that pass by?"

The activities sponsored by our Board of Men during the last several years have awakened us to our responsibilities, and all across Canada new evidences of progress are being recorded by and through Christian Fellowship.

Many of us will come to Elgin House this year thankful for all that Christ has done in our lives, our friends' lives, and in our Churches since one year ago. Some may come with troubled hearts and frustrated minds. However, we all will come with His assurance that if we but truly seek Him, we shall surely find Him. That is the thrilling thing about **GOING ACTIVE.** We will be asking Him for something to do, so that He can help us in something to be.

We will look forward to seeing you at Elgin House.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
ANNUAL MEETING
Thursday, June 16th, at 2 p.m.
NOTICE is hereby given that the Annual Meeting of the Canada Congregational Foreign Missionary Society will be held in the Board Room, 299 Queen Street West, Toronto, Ont., on Thursday afternoon, June 16th, at 2 p.m.,
to elect directors
for the coming year, and to transact such other business as may properly be considered at that time.

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Transfer Committee

The Transfer Committee of The United Church of Canada, meeting at the Wesley Buildings under the chairmanship of the Right Rev. George Dorey, D.D., Moderator, approved the following transfers of ministers and candidates from one Conference to another:

Newfoundland Conference: Rev. Cyril Gough into the Maritime Conference; Rev. R. B. Green into the Bay of Quinte Conference; Rev. Lindsay G. King into the Maritime Conference; Rev. John R. Wareham into the London Conference.

Maritime Conference: Rev. Frank S. Cant into the Montreal and Ottawa Conference; Rev. Beaton E. Hicks (subject to Presbytery action) into the Newfoundland Conference; Rev. R. D. Reid into Toronto Conference; Rev. Gerald F. Rogers into the Alberta Conference; Rev. R. C. Usher into the Saskatchewan Conference.

Montreal and Ottawa Conference: Rev. C. W. Coleman into the Toronto Conference; Rev. David G. Gault into the Toronto Conference; Rev. R. E. Spencer into the Toronto Conference.

Bay of Quinte Conference: Rev. R. W. Rumley (retired) into the Toronto Conference; Rev. A. L. Borland into the Toronto Conference; Rev. J. R. Wheeler into the Hamilton Conference; Mr. J. W. Houston (candidate) into the London Conference.

Toronto Conference: Rev. G. S. J. Adams into the Hamilton Conference; Rev. D. M. J. Buttars from the Bay of Quinte Conference; Rev. Erla M. Currey into the London Conference; Rev. W. C. Lockhart into the Manitoba Conference; Rev. D. O. Reece into the Alberta Conference; Rev. Roy E. Speer into the Bay of Quinte Conference; Rev. Nettie I. J. Wilson into the Montreal and Ottawa Conference; Mr. Clifford Waite into the Hamilton Conference; Mr. David Matheson into the Montreal and Ottawa Conference.

Hamilton Conference: Rev. M. G. Cook into the London Conference; Rev. E. A. Curry into the London Conference; Mr. Roderick McCuish (candidate) into the Maritime Conference; Rev. Callum Thompson into Montreal and Ottawa Conference.

London Conference: Rev. James Bright (retired) into the Hamilton Conference; Rev. Andrew Laing (retired) into the Hamilton Conference; Rev. Gordon N. Maxwell (retired) into the Toronto Conference; Rev. R. J. Irwin into the Toronto Conference; Rev. W. J. Rogers into the Hamilton Conference.

Manitoba Conference: Rev. A. R. Robinson (retired) into the Hamilton Conference; Rev. P. V. Samson (retired) into the Alberta Conference; Rev. A. R. Huband into the Toronto Conference; Rev. Peter Gordon White into the Toronto Conference.

Saskatchewan Conference: Rev. F. C. Rawlinson (retired) into the British Columbia Conference; Rev. Jane M. Bone into the Hamilton Conference; Rev. A. J. A. Chapple into the British Columbia Conference; Rev. David A. Cline into the Alberta Conference; Rev. T. R. Davies into the Hamilton Conference; Rev. David J. Harris into the Bay of Quinte Conference; Rev. T. L. W. Lanceley into the British Columbia Conference; Rev. J. Scott Leith into the Toronto Conference; Rev. Donald C. Wilson into the Alberta Conference.

Alberta Conference: Rev. R. McElroy Thompson (retired) into the British Columbia Conference; Rev. Frank E. Ball into the Manitoba Conference.

British Columbia Conference: Rev. E. L. Bishop into the Alberta Conference; Rev. C. A. Dukelow into the Montreal and Ottawa Conference; Rev. Chow Ling into the Alberta Conference; Rev. V. E. McEachern into the Toronto Conference; Rev. M. A. J. Waters into Hamilton Conference.

The following candidates for the ministry who will be ordained at the forthcoming Conferences were transferred to other Conferences as follows:

Mr. Harold Lewis Hilder from the Toronto to the Bay of Quinte Conference; Mr. Douglas Stanley Brooker from the Montreal and Ottawa to the Alberta Conference; Mr. Donald D. Evans from the Manitoba to the British Columbia Conference; Mr. E. Manliff Mitchell from the Montreal and Ottawa to the London Conference; Mr. William D. F. Morris from the Toronto to the Manitoba Conference; Mr. David J. H. Cook from the Hamilton to the Bay of Quinte Conference; Mr. Lorne O. Keays from the Hamilton to the Alberta Conference; Mr. Stanley F. Sears from the Toronto to the Montreal and Ottawa Conference; Mr. Irving F. Fraser from the Toronto to the Saskatchewan Conference; Mr. Alan L. Harley from the London to the Saskatchewan Conference; Mr. Ralph F. Jackson from the Hamilton to the Saskatchewan Conference; Mr. Geo. L. James from the London to the Toronto Conference; Mr. A. W. Lang from the Hamilton to the Saskatchewan Conference; Mr. George A. B. Moore from the London to the Saskatchewan Conference; Mr. Lorne Ross O'Neill from the Toronto to the Saskatchewan Conference; Mr. Robert K. Stokes from the London to the Saskatchewan Conference; Mr. Jackson W. Strapp from the Hamilton to the Alberta Conference; Mr. Clifford Manning from the Manitoba to the Bay of Quinte Conference; Mr. George A. Thomson from the British Columbia to the Manitoba Conference; Mr. William G. N. Morgan from the British Columbia to the Alberta Conference.

MUSIC

(*Continued from page* 13)

"I shall never try another one, either. I'm joining the Music Makers tomorrow. Didn't we have a wonderful evening of music?"

"We sure did. I'd like to be a Music Maker, too, but I have a voice like a crow."

We welcome the following new members of our Music Makers' Circle: Anna May Dobbyn (11), Inwood, Ont.; Elizabeth Blakie (11), Inwood, Ontario; Marilyn Young (10), Oakland, Ont.; Audrey Binkley (14), Waterdown, Ont.; Catherine Kayler (9), 216 Glengrove Ave., Toronto; Wendy Craig (11), 43 Lockhart Avenue, Mount Royal, Montreal; Linda Clements (12), R.R. 2, Seagrave, Ontario; Sandra Schneider (12), Waterdown, Ont.; Gloria Holmes (8), Waterdown, Ont.; Madeline Page (8), Waterdown, Ont.; and Beverley Christian (11), R.R. 3, Woodville, Ont.

SQUEEZER

(*Continued from page* 12)

The teacher prepared a large aquarium, but as she emptied the frogs from the glass one little fellow decided to hop right out the open window. This he did and was gone. So one little fellow was alone. But one morning the children came into the room, rushed over to see the frog, but he had gone. The room was searched but no frog could be found. Then later during the day he was discovered all hunched up beside a pipe that went along one end of the room. He was recaptured and returned to his home.

"How did he get out?" the children asked.

"I'm sure I don't know," the teacher answered, "but he must have squeezed between these little wooden bars that we have covering the aquarium."

"Then he sure is a squeezer to get through those little cracks," said one child, and from that day on he was known as Squeezer.

The teacher would occasionally go out in the school garden, during the winter, and dig a few worms for Squeezer. These he ate with a relish, and the bigger the worm the better he seemed to enjoy it.

There he stayed all summer, eating bugs, snails and other delicious titbits. But when autumn came again, he was brought on more into the kindergarten room for the cold winter months.

Now it is warm and Squeezer is again in his outdoor garden with his own big swimming pool and enjoying a wonderful change of diet.

Sometimes though I wonder if he doesn't miss Beaver Lake and all his wild animal friends.

Summer Drama Course

The Christian Drama Council of Canada will hold its first Summer Drama Workshop at Albert College, Belleville, Ontario, from July1st-8th. Miss Isobel Squires is Director and she will be assisted by Miss Mary Brillinger. Lecturers include Mr. Robert Christie, well-known radio and television artist, who for the third time is playing at the Shakespeare Festival; Mr. Leonard Crainford, CBC Television, former general manager of the Shakespeare Memorial Theatre, Stratford-on-Avon, England; Mr. Jack Medhurst, the experienced dramatic designer; Miss Esme Crompton, voice instructor at the Stratford Shakespearean School for Actors; and Miss Dorothy Goulding, Toronto Children's Theatre.

Application forms for this course, designed for people 16 years and over, may be secured from Miss Isobel Squires, 17 Lowther Avenue, Toronto, Ontario.

For the Church's Mission

The Executive of the General Council authorized appropriations to the various Boards and Departments for 1955 which are larger than those for 1954 by $355,670. Of this increase, $204,000 goes to Home and Overseas Missions. In addition, these Boards are looking for $445,000 for capital purposes which will be available to them only to the extent that 1955 Missionary and Maintenance givings exceed those of 1954.

In the light of the great need of our Mission Boards, as well as of the needs of the other Departments, ministers and Pastoral Charges are urged to give serious attention to their Missionary and Maintenance givings. The whole work of the Church is dependent upon them.

The Lenten appeal for special gifts toward a pledged $100,000 for overseas relief has brought to date only $38,298. Treasurers are requested to forward all such money, marking it "Lenten offering."

The comparative statement of Missionary and Maintenance givings by Conferences indicates that several of them are below last year's figures.

	May 17, 1954	May 16, 1955
Newfoundland .	$ 7,408.81	$ 7,013.7
Maritime	85,109.99	89,215.8
Montreal and Ottawa	124,172.38	111,898.9
Bay of Quinte .	78,856.32	74,646.6
Toronto	230,937.73	230,749.5
Hamilton	157,206.14	151,379.8
London	125,255.42	113,081.2
Manitoba	64,268.94	60,348.4
Saskatchewan . .	57,585.31	49,766.6
Alberta	59,801.65	62,803.1
British Columbia	65,574.18	72,776.2
Donations . . .	7,905.18	5,075.3
	$1,064,082.05	$1,028,755.6

V. T. MOONEY,
Treasurer.

e Rev. A. W. Kenner, D.D.

A. W. Kenner, D.D.

ame very suddenly to Rev. A. W. D.D., at his home in Portage la Manitoba, in the late evening of 29, 1954.

Wotton Kenner was born at ntario, a son of Rev. and Mrs. nner, and came with the family ba in 1882 when he was a boy ears. He received his early educa- ral schools where his father was later attended Rapid City Acad- ich was a forerunner of Brandon and after a period in the Col- Winnipeg he received a Third achers' Certificate. After teaching ee years he studied at Brandon , and then entered Wesley College, , and entered upon his probation inistry in 1894.

llege work was interrupted some- illness, but he completed the Arts and Theology, and was at the Methodist Conference of Portage la Prairie.

rdination, his fields of labour were Cartwright, Swan River, Franklin, , Grandview, Maclean Mission in of Winnipeg, Macdonald, and all in Manitoba. He retired from ork in 1948, but served as supply nd until 1951, when he took up in Portage la Prairie.

enner's interests were wide and try was active and useful. Among ices held were those of Chairman ict, Secretary and Chairman of y, Chairman of M. and M. Com- President of Conference in 1938, which year the United College upon him the degree of Doctor ity, *honoris causa.* He was delegate al Conference in 1918 and Com- to General Councils in 1934 and e was among those responsible for Rock Lake Summer School site, retary Manager for several years; was a member of the Board of the r Girls and Secretary for several

enner was a fundamentalist in the t sense of that word. He was also a arian in the sense that his work er done in a slipshod manner.

ghout his ministry he supplemented day preaching with week night of a social and educational nature. uniformly on friendly relationships inisters of other communions, and doubt helped to make him a r of the Church Union Movement. v have done more than Dr. Kenner

RATES

JARIES — $1.00 for 100 words nts a word for all words over the undred — maximum length, three d words. For ministers and liate families, no charge. BIRTH, IAGE and IN MEMORIAM s, four cents a word. Minimum PULPIT VACANCY—first inser- no charge. Subsequent insertions, nts a word, minimum $1.00.

Death Notice

ON—Rev. George—At his residence, gh St., Bowmanville, Ont., on Satur- pril 30, 1955, Rev. George Mason, husband of Emma A. Nichols. was held on Monday, May 2nd, Morris Funeral Chapel.

by way of gathering and preserving data for the Church Archives. He was a natural organizer, and this characteristic was very useful in several temperance campaigns.

Surviving are his wife, the former Susan Williamson, of Minto, whom he married in 1906, three daughters, Mrs. N. H. Shaw, Carman; Mrs. R. G. Jasper, Hartney; and Mrs. Kermit James, Macdonald; and six grandchildren. Another daughter, Janet, died in 1949.

The funeral was held in the Church at Portage la Prairie on December 31st. The address was given by the minister, Rev. R. W. K. McLean, and assisting in the service were Canon P. C. Bays of the Anglican Church, Rev. Thomas Neville, Dr. S. C. Matchett, and Rev. W. H. McDannold. Burial was in Hillside Cemetery.

G. A. C.

Rev. William McDonald

Rev. William McDonald passed away on January 18th, 1955, at the age of 82 years and nearly nine months. He was born on April 8th, 1872, near Almonte, Lanark County, son of the late Lachlan McDonald and his wife, Margaret Smith. He was a graduate of Queen's University and Theological College in April 1901, and was ordained into the ministry of the Presbyterian Church in Canada and inducted into the charge of Reads Mills, Ontario, on October 28th, 1901. From that charge he moved to Lanark seven years later and continued his ministry for five years. He then received a call from the Sudbury charge, where he served from 1912-1926. From Sudbury he came to Knox United Church, Peterborough, and served faithfully and well till 1936, when he accepted a call to Thornton near Barrie, terminating his active ministry three years later. He then returned to Peterborough for the years of retirement.

Mr. McDonald was widely and favourably known outside the circle of the congregations he served. His Christian influence made its mark of helpfulness and friendliness as he associated with his fellowmen in other walks of life. He was enthusiastic in all undertakings for the well-being of all and the glory of God and His Kingdom, a man greatly beloved by all who knew him as minister, friend and neighbour.

Mr. McDonald leaves to mourn his loss, three daughters and one son, Jean McDonald, Reg.N., Toronto; Mrs. Walter Little (Marjorie), wife of Judge Little, Parry Sound; Mrs. Gordon Dobbin (Agnes Kathleen), Peterborough; and W. L. McDonald, Toronto; also two sisters, Misses Jessie and Kate McDonald, of Medicine Hat, Alberta.

A Masonic Service was held prior to the funeral service, which was under the auspices of Peterborough Presbytery, on Jan. 21st in Knox Church. Burial took place at Little Lake Cemetery.

Rev. H. Wright, Chairman of Presbytery, read the Scriptures, Rev. Gordon Maxwell led in prayer. Rev. H. G. Douglas, minister of Knox Church, preached the sermon.

J. S. F.

Mrs. John Manuel

Mrs. John Manuel died in St. Paul's Hospital, Saskatoon, Sask., December 10, 1954, after a lengthy illness.

Ada Burkell Scarlett was born at Oak Lake, Man., July 26, 1903, the daughter of the late E. Scarlett and his wife Mollie English. She was educated in Winnipeg and Eston, Sask., taking her Collegiate and Normal training in Saskatoon, Sask. After teaching near Eston for two years she joined the Saskatoon Public School staff and taught until her marriage in July 1943 to Rev. John Manuel, then a widower with two children.

After slightly more than one year of marriage, her husband died suddenly. She returned to teaching and continued to be active in Grace Church.

The funeral service was held in Grace Church, with Rev. T. R. Davies, D.D., officiating. Interment was at Woodlawn Cemetery, Saskatoon.

Mrs. Manuel is survived by her son, David, and daughter, Mary (Mrs. Paul Trawick), two brothers, Harry and Ed. Scarlett, Eston, and one sister, Mrs. Mary Wood, Victoria, B.C.

Mr. August Henneberg

August Henneberg, for over forty years an elder in the Estevan Church, Sask., died Tuesday, December 7th, 1954, aged eighty-six. Mr. Henneberg, born in Washington, Ontario, came with his wife and family to Estevan in 1913 from Manitou, Manitoba. With his son, William, he established the jewelry firm of Henneberg Co. He served on the Town Council, in fraternal and community organizations. For his Christian character and faithful service in the Church he will be especially remembered. He was Secretary-Treasurer of the Sunday School for many years. He became an elder of Westminster Presbyterian Church in 1913. In 1921 when Westminster and Trinity Methodist Churches united he was elected an elder and, when in 1925 that congregation entered The United Church of Canada, he was elected to the Session and for nearly twenty-five years served as its Clerk, retiring in 1948. Until his death he was an active member of the Session, where his counsel was highly esteemed.

Mr. Henneberg was predeceased by his wife in 1949. He is survived by two sons, William of Estevan, Dr. Carl Henneberg, Winnipeg; three grandchildren and three great-grandchildren.

Funeral services were held from St. Paul's United Church, Friday, December 10th, conducted by Rev. E. A. King, with interment in Estevan cemetery.

Mrs. Samuel G. Haryett

A pioneer citizen of the Speers district, Mrs. S. G. Haryett, passed away in Hafford Hospital on Feb. 4, 1955, aged 73 years.

Mrs. Haryett was born Annie Sophia Miner at Uttoxeter, Ont., and came to the Speers district, then known as New Ottawa, in 1906. She married S. G. Haryett on Dec. 14, 1910, and has lived in the district ever since. She was a faithful member of the United Church, and served as organist for over 25 years. She is survived by her husband, two daughters and six sons.

Mrs. Jessie M. Japp

Mrs. Jessie Mary Japp, a respected citizen of the Speers, Saskatchewan district for the last fifty years, died at her home on January 4, 1955, aged 77 years. Mrs. Japp had been in failing health for some years.

Mrs. Japp was born Jessie Mary Miner at Uttoxeter, Ont., and married the late Douglas Japp on March 14, 1900. They came to the New Ottawa district, now Speers, in 1905. Mrs. Japp was a great Church worker, and the names of Mr. and Mrs. Japp appear on the first page of the earliest records of the Church in the district. She is survived by four daughters and two sons.

Mrs. Eliza Jane Dixon

The death occurred at the District Hospital at Hamiota, Man., on January 23rd, 1955, of Mrs. Eliza Jane Dixon, beloved wife of the late Jos. A. Dixon, in her 92nd

(*Over*)

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year. She was born near Beeton, Ontario, the daughter of the late Mr. and Mrs. Wm. Willoughby, was married in 1889, the family moving to Hamiota in 1900.

Mrs. Dixon was received into the Methodist Church by the late Rev. Dan Norman at Beeton, and remained a faithful member of the United Church, the W.A. and the W.M.S., and was the oldest member of Lavinia congregation. The burial service was conducted in Lavinia Church by Rev. Jas. Maxwell. There survive: one daughter, Mrs. W. A. McConnell, and one son, Ernest A. Dixon, two granddaughters and three grandsons.

Pulpit Vacancies

Mansfield Pastoral Charge, Simcoe Presbytery, now a three-point charge, will be vacant June 30, 1955. Interested ministers please contact Carl Ireland, R.R. 1, Mansfield, Ontario.

St. Andrew's, Watford - Bethesda, two-point charge, Lambton Presbytery, vacant June 30th. Please write D. J. McKercher, Watford, Ontario.

Orton Charge, Dufferin - Peel Presbytery, vacant June 30, 1955. Interested ministers write J. A. Reed, Orton, Ontario.

Trinity Church Pastoral Charge is now vacant. Ministers interested write V. W. Newman, Box 94, Malton, Ont.

The Barons Nobleford two-point charge in South Alberta Presbytery will be vacant June 30th. Interested ministers write Harold J. Irwin, Box 338, Barons, Alberta.

Plattsville, two - point charge, Oxford Presbytery, will be vacant June 30th. Interested ministers please write Mr. John H. English, Plattsville, Ont.

Knox United Church, Ayr, Ont., pulpit will become vacant June 30th, 1955. Interested ministers write Ivan R. Hall, Ayr, Ont.

Oak Bay (New Brunswick) Pastoral Charge is now vacant. Interested ministers please write A. G. Merritt, Oak Bay, Charlotte County, N.B.

Haliburton, a three-point charge in the Lindsay Presbytery. Interested ministers please write, giving full details, to Mr. Percy Burke, Lochlin, Ontario.

Munson-Morrin four-point Pastoral Charge becomes vacant on June 30th. Interested ministers please write to C. M. Cuncannon, Morrin, Alberta.

Three-point Charge, Brechin, Udney and Atherley, will be vacant June 30th, 1955. Interested ministers please write Ed. Elder, Uptergrove, R. R. 1, Ontario. T. F.

Treherne three - point Charge, Carman Presbytery, vacant June 30th. Interested ministers write H. S. Brooking, Treherne, Manitoba.

Innerkip, three - point pastoral charge, Oxford Presbytery, vacant July 1st. Ministers interested write E. R. Shelby, Eastwood, Ontario.

Bruce Mines - Desbarats pastoral charge becomes vacant June 30th, 1955. Interested ministers please contact H. D. Peterson, Box 100, Bruce Mines, Ont.

Annan three-point charge, Grey Presbytery, seeking a minister for July 1st. Interested persons please write John Couper, 386 13th St. East, Owen Sound, Ont.

Portage La Prairie, Manitoba, pastoral charge becomes vacant June 30th, 1955. Requires services of a minister and an associate minister. Interested ministers please contact Gordon W. Snider, Secretary Pastoral Relations Committee, 125 Cochrane St. S., Portage La Prairie, Manitoba.

Hillsdale, three - point charge, Simcoe Presbytery, requires a minister June 30th, 1955. Interested ministers contact the Pulpit Supply Committee, Rupert McGrath, R.R. 1, Elmvale, Ontario.

West Howe Sound Church, four-point charge, Vancouver Presbytery, becomes vacant Sept. 1st, 1955. Interested ministers please write to Geo. A. Marsden, R. R. 1, Gibsons, B.C.

Romney - Glenwood, four-point pastoral charge, Kent Presbytery, becomes vacant June 30th. Interested ministers please write Harvey Wharram, Wheatley, Ontario.

Melville United one-point Pastoral Charge becomes vacant June 30, 1955. Interested ministers please write Harold Moore, Box 96, Eganville, Ont. T. F.

Come to Five Oaks

The Board of Governors of Five Oaks Christian Workers' Centre invites you on Friday, June 10th, 1955, to inspect the property, to bring a picnic supper, to a tea at 3 p.m., and to the Dedication of the property by the Very Rev. George Pidgeon, D.D., Dr. G. A. Wheable and Dr. D. I. Forsyth and others at 8 p.m. Organizations with gifts on hand are asked to send contributions immediately to Five Oaks, Paris, Ontario.

EVERY FAMILY PLAN

THE UNITED CHURCH OBSERVER

Here is a letter that gave joy to the Editorial and Circu Departments of **The Observer**:

The Editor, May 9, 19
The United Church Observer,
Toronto, Ont.

Dear Sir:

I enclose your reminder that my annual subscription is du $2.00 to continue receiving it for another year. I am 93 years o cannot see to read it, but I can still read the headlines.

Yours truly,
(Signed) I. R.....

P.S. I cannot see one word that I have writ in this little no

The following congregations have enrolled in **The United C Observer** Every Family Plan:

Honour Roll

Trinity Church, Vancouver, B.C.
Belmont, Man.
Field Church, Golden, B.C., Charge
Armstrong, B.C.
Heartz Memorial Church, Weymouth, N.S.
Raymond Church, Magrath, Charge
Morganston Church, Castlet Ont., Charge
Vanguard Church, Neville, S Charge
Zion Church, Sandy Cove, D Neck, N.S., Charge
Grimshaw Church, Berwyn, Charge

Rev. W. Donald Goodger of Ayr, Ontario, has accepted a call to Grace United Church, Dunnville. He will succeed Rev. L. E. Smith, who has been called to the new suburban congregation of Marshall Memorial Church, Ancaster.

Ministers' Addresses

Rev. W. P. Wornell, Box 434, Rawdon, Quebec.

Rev. J. B. Moore, 15 Wiley Street, St. Catharines, Ontario.

Publishing House Notes

Regional Canadian Books

From Our Spring List

We try to portray life in all parts of Canada. Here are some new books about both historical and present-day events and people, ranging from the Acadians in Nova Scotia to the Doukhobors in British Columbia.

Done at Grand Pré, by Will R. Bird ($3.75)—a factual, complete and impartial account of the Expulsion of the Acadians two hundred years ago. That event is being celebrated in the Maritime Provinces this summer.

Three Came With Gifts, by Anna B. Montreuil ($3.50). The story of the first hospital, the first school, and the first cloister in Canada, and of their heroic founders. With illustrations. A beautiful book.

Quebec Now, by Miriam Chapin ($3.75). A forthright account of life in Quebec at the present time. How they live, How they are erned, State and Church, Fr English relationships, Mod Industrialization, etc.

Land For Their Inheritanc E. M. Granger Bennett ($3 A novel based on the strugg Louis Hebert and his famil establish their home, their f and the early settlement in Qu in the days of Champlain. A ring revival of an epic chapt Canada's history. Full of ac romance and tragedy. Mrs. nett is the wife of the Prin of Victoria College, Toronto.

Lostwood Lodge, by Kath Earle ($2.75). An historical n based on pioneer days in U Canada during the Rebellio 1837. The setting is in the cou just east of Toronto. The des tions of life and customs excellent. It is a book w women will enjoy, written sister of the author of **Leeds Lovely.**

Anna and the Indians, by Shipley ($3.75). The thrilling true story of Anna Gaudin, wife of a pioneer missionary Norway House and beyon Northern Manitoba. Every ister's wife and Missionary Soc member should read this b Accident and illness an Indians, Exposure, Travel, Fa joys and tragedy are all wrap up here. An heroic tale out of unique history.

Anastasia's Daughter, by Taylor ($3.50). Life in a Do hobor settlement in B.C. is trayed with insight and sympa in this new Canadian novel tells of the struggle of the you generation between the traditi ties of their parents and modern life of a new land. book is another **Yellow Boots** dramatic interest and importa

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RMOUNT - St. Giles United Church, utremont, Montreal 8, Quebec, is g an assistant to the minister. Corres- nce is invited from ministers, or ted laymen, recently retired or about ire. Write—Rev. A. A. Rogers, 731 nd Ave., Outremont, Montreal 8, Que.

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HOUSEKEEPER for retired missionary in small town. Toronto vicinity. Box 1168, THE UNITED CHURCH OBSERVER.

OFFICE Secretary desired for the Board of Christian Education of the United Church. Must be a responsible person with initiative and able to carry on in absence of executive personnel on field work. Contact Rev. W. N. Blackmore, EMpire 3-2601 Local 51 (day); BElmont 1-3516 (even.), Toronto.

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